#### THE

# SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars.

EDITED BY

Major B. D. BASU, I.M.S., (Retired.)

VOL. XV.
THE YOGA SASTRA

PUBLISHED BY

SUDHINDRANATHA VASU

from the pâṇini office, bhuvaneśwari âśrama, bahadurganj,

Allababad

PRINTED BY APURVA KRISHNA BOSE AT THE INDIAN PRESS
1914

भारती-भवन प्रया कसिक संस्था विमाग 🚶

### AN INTRODUCTION

TO THE

## YOGA PHILOSOPHY

RAI BAHADUR ŚRIŚA CHANDRA VASU

PUBLISHED BY

the pâṇini office, bhuvaneśwari âsrama, bahadurganj,

Allababad

PRINTED BY APURVA KRISHNA BOSE, AT THE INDIAN PRESS
1915



## TABLE OF CONTENTS

CHAPTER	T						PAGE.
CHAPTER		•••	•••	•••		• • •	1
3,3	п						7
93	III	•••		•••			10
"	IV			• • •			16
53	V						20
23	VI						
•	VII	•••					23
	VIII					•••	29
19	IX						34
	X						37
"		3.0				•	<b>4</b> 9
,,	XI	•••				•••	51
,,	XII	4	•••				<b>54</b>
Appendix	Ι			•••		. , ,	58
2)	II	9 e 9					
					1 (14 - 14 ) (14	•••	64





3

eir ast sohe es. for en

ch eir ass ter

gy ley is

reas

aal

are

erv

ons

na-

old and

ns.

ies

 $\mathbf{nly}$ 

ga.

red.

nk

the

me

hat

in

red

nd

nk

on

#### INTRODUCTION

TO

### YOGA PHILOSOPHY.

#### CHAPTER I.

PRELIMINARY.

Yoga schittavritti-nirodhah.

Yoga has been defined by Patanjali as the restraint of mental modifications (Vrittis). Any discussion of this subject, therefore, necessarily branches itself into three parts, viz., (1) the Mind, (2) its modifications (3) and the mode of restraining them. No treatise on Yoga, can be complete, which does not enter into these questions. The nature of mind is the first thing which ought to be explained. It would embrace an enquiry into all those hypotheses which philosophers have formed about this entity. Is it immaterial and self-existent, or is it material and perishing, subject to dissolution with the body? Is it the same as spirit or is it apart from it? Is it merely a dream, a shadow, a reflection of the Supreme; or is it a separate and entire entity by itself? Such and many other questions of this nature must be answered before one has done away with the subject of Chitta (Mind). The second part consits of the enumeration, classification, and definitions of the various faculties of the mind. This part is generally free from controversy, as the faculties are facts more widely known and comprehended. This branch is what is known by the name of psychology. So far all the enquiry may be said to be preliminary: -but a preliminary absolutely necessary for the right understanding of the third part-viz., Nirodha or restraint. That division contains all

those various methods adopted by the ancients as well as the moderns for the concentration of the mind, which is the essence of Yoga. All the questions of diet, sleep, exercise, posture, &c., facilitating concentration naturally fall in that sub-division. A comparative view may also be taken in that as to the various means adopted by Yogis, saints, &c., for this purpose, as well as the contrivances used by the modern mystics to bring about this state of mind. In conclusion, we shall try to show what are the good results of Yoga, what are the spiritual faculties which it developes, what new channels for the acquisition of knowledge it opens, what new powers of work it creates and what a source of innocent, but sublime, happiness it forms for its votaries.

In this chapter we shall treat of two things:—first, the importance of the study of this Science, and second, the various objections which are generally raised against this subject.

The Importance of the study of this Science, and Objections.

The usefulness of this science as a means of mental culture has been often questioned. There are to be found many who even deny it the title of science. To their minds, the art and philosophy of Yoga have no better claims to be recognised as a branch of science, than alchemy or astrology. To them it is a dream of the poets, a hallucination of the enthusiasts. By what process of reasoning they have come to this conclusion, a conclusion contradicting almost all the religious as well as the philosophical convictions of the ancient and the modern times-is not very easy to decide. But so far as we can find, much of disbelief and scepticism is to be attributed to the ignorance of the real truths of Yoga. In India many understand by the word Yogi, those hideous specimens of humanity who parade through our streets bedaubed with dirt and ash,-frightening the children, and extorting money from timid and good-natured folk by threats, abuse or pertinacity of demand. Of course, all true Yogis renounce any fraternity with these. If these painted caricatures by any stretch of language can be called Yogis, surely their yoga (communion) is with ash and dirt, with mud and money.

There is another class of persons who have assumed this honored and sacred title, and who by their bigotry and ignorance have proved a great stumbling-block to the progress of this science. I mean the Hatha Yogis, those strange ascetics who by inflicting

tortures and exquisite pains to their flesh, hope to liberate their Through a mistaken idea that mind and matter must necessarily be opposed to each other, they have evolved a philosophy of torture, whose fundamental doctrine seems to be:-the greater the power of spirit, the less you are pained by tortures. Some of these persons are seen sitting in the same posture for years together, their legs half paralysed by unuse; some are seen with their hands upraised, which they never bring down, and which wither away and become dead stalks; while others, in their supreme contempt of nature and everything natural, prefer to pass severe winter among snows, and the burning days of summer surrounded by fire. These persons by their misdirected energy and enthusiasm, have already done a good deal of mischief. They have engendered a belief in ordinary minds that Yoga is perfectly unattainable without austerities, that persons not prepared to fight with their physical nature such severe struggles as these Hatha Yogis, should never expect to make any spiritual progress.

Another, but far more gentle and rational, class of Yogis are those who might be called recluses. These persons are often very intelligent, and sometimes well-educated. But to us, these persons also seem to labor under a great error. By some false physical analogy they think that it is impossible to practise Yoga in household life, that to attain perfection in Yoga one must leave father and mother, wife and children, and run to deserts or high mountains. According to such, the magnetic and mental atmosphere (?) of cities and inhabited places is not favorable to spiritual culture, and only the deep solitudes of a cave or a desert are the best helps for Yoga. This belief that no householder can be a Yogi, is one tacitly believed in by our spiritual-minded Hindu brothers, who would no more think of practising Yoga without turning an ascetic than travelling to the Nay, this belief is carried to an absurd extent by some sentimental Yogis of recluse type, who seriously maintain that the sacred and divine tie of marriage is an insuperable barrier in the path of a neophyte.

Looking on the disgusting spectacle of the ash-besmeared and lazy beggar, the horrible self-infictions of the Hatha Yogi, and inhuman apathy of the recluse, no wonder that many should think that Yoga is after all a great humbug, not worth the consideration of any sane man.

There is another class of objectors, who cannot bring their minds to believe the strange and weird powers which the practice of Yoga gives to its votary. Such are the scientists of our day-men of eminent learning and clear understanding, persons fitted by their education and pursuits for the proper investigation of such a complicated subject as Yoga. It is a pity that they should look with sublime disdain on the claims of Yoga to be recognised as a science. Powers such as those possessed by Sankaracharya and Guru Nanak-foresight, transference of their chitta into other bodies, projecting their Kâma-Rûpa to distant places, healing the sick, &c., are so many stumbling-blocks to the modern scientist. Brought up in a school of severe reasoning, and strict and accurate observation and experiment, the scientist is unwilling to give his credence to the high pretensions of the Yogi without convincing proofs. Nor do we think that the demand is unnatural. But we had hoped, that his own good sense would have shown the scientist the futility of his objection. He ought to have known, that, while his science deals with things which can be perceived by the senses, and therefore can be demonstrated to all average humanity the very alphâbets of Yoga are Jivâtmâ and Paramâtmâthings essentially supersensuous. In fact, there can be no analogy between the physical sciences and Yoga in this respect. The study of both the physical and mental sciences must, no doubt, be conducted through experiment and observation, but the objects of one are all tangible and outside of us, while the other has its materials in inward ideas and thoughts. Mathematics is perhaps the only science which can afford any slight analogy to Yoga. As it would be impossible for a common man to understand the calculations by which an astronomer predicts an eclipse, unless he goes through years of mental training in Mathematics, so it is much more impossible to make ordinary scientific minds grasp the conclusions of Yoga, unless they are regularly initiated. As to the question why Yogis do not show phenomena, it might be answered in two ways. All Yogis have not the power of producing the visible manifestation of invisible forces. By far the great majority of Hindu Yogis practise it for the sake of spiritual development, and serenity and calmness of mind. Siddhis (psychic powers) are no ambition of their souls; they do not court them; nor are they elated if they produce some phenomena now and then. Their eyes bent upon mokhsha, these students of Yoga

do not tarry in their course to pick up these baubles of Siddhis. Such persons, though never showing a single phenomenon in the course of their whole lives, intuitively produce conviction to our hearts by the purity, nay, almost the divinity of their lives. You can distinguish a real Yogi out of thousands, by that inexpressible serenity of his countenance, that nameless something about his look, voice and every movement of his limb, which are the invariable results of Sama and Dama-the control of mind and the control of senses. Wherever a Yogi goes, he carries happiness and purity with him. It is impossible to see a Yogi without being pleasantly influenced by him. He is the natural leader of humanity; his intense self-communion and concentration make him honored and respected, without any courting on his part. In short, a Yogi carries his credentials on his face. Such are the Yogis, with whom some of our readers might have had the pleasure of passing the happiest periods of their lives; and if we are convinced of anything it is this that, be Yoga a delusion or hallucination, it certainly makes one happy.

That class of Yogis, who are called Siddhas, and who can produce phenomena, are extremely rare; or at least they do not mingle much with mankind. But they are not so rare, as deligent search may not reveal them to the enquirer. It is these Siddhas only who can satisfy the experimental spirit of the scientist. It is they who at will can produce those psychical phenomena which cannot but convince the most confirmed sceptic. But for reasons, best known to them, Siddhas are always very reserved in displaying their powers to strangers. Long acquaintance and great intimacy with them can only break their reserve. Our scientific reader may very justly wonder at this, and think it rather inexplicable that persons knowing such a strange science should hesitate to establish its truth to the satisfaction of the outside world.

But this conduct of the Siddhas is not all so inexplicable and mysterious. Now, if we mistake not, a majority of the Siddhas are Hindus or belong to races nearly allied to Aryas. And Hindus, as is well-known, are the most jealous people on earth as regards their sciences. It is very hard to gain their confidence. The people of India have learned by sad experience that the only means of preserving their science and sacred scripture is in keeping them in strict secrecy. And it was no doubt a very safe means of preservation in olden times. We cannot but approve the policy of

our ancestors in this respect. The world would not have appreciated the merits of our Sastras and Vedas had they been made public earlier. We are certain that many of our scientific works would not have been understood by the world two centuries before, even if made known to it. Even now, with all the advance which the sciences of language and grammar have made, we find how great injustice is done to our literature by occasional misinterpretation. It is only of late that our Panini's grammar has been acknowledged as the best treatise on the subject, nay, we may go even so far as to assert, that it is to the discovery of this book that we see all the attempts of modern Europe for the construction of a Universal Grammar. Well, when even Indian Pandits, who are anything but Yogis, were so very jealous with regard to those secular sciences, shall we blame the Siddhas that they are not more explicit and open. Surely they must have very good grounds for keeping their powers concealed from the gaze of the uninitiated profane. Surely we have no right to call them impostors and their science a moonshine, if they do not comply with our idle importunities. To sincere seekers after knowledge, to those who pant for spiritual regeneration, they are always accessible. They are ready to teach their science; they but seek persons who deserve that high gift. Where is the adhikari, the truly qualified student. Where is he who has fitted himself by mental training, to pursue and understand the process or the processes, by which a Yogi acquires these mental powers? Where is the person who has the firmness of will, earnestness of purpose, doggedness of perseverance, by which alone success in any undertaking can be ensured? We know how few are the men who make any marked success in the ordinary human sciences. We do not see Newtons, Franklins, Tyndalls and Darwins everywhere, and must we expect to see Yogis and Siddhas made out of ordinary men-men whose spirituality is altogether dormant or dead.

#### CHAPTER II.

#### DEFINITIONS.

For ready reference, we here give the definitions of some of the important words. These definitions, as far as possible, are in the words of Patañjali.

1. Yaga is the restraining of the modifications of the thinking principle.

2. Samādhi (Meditation) is the intentness on a single point; or that state of knowledge in which the mind, having avoided the obstacles, is well fixed on, or confined to, one object only. It is a continual concentration of thought, by means of which all external objects, and even one's own individuality, are forgotten, and the mind fixed completely and immovably on the One Being.

3. Samprajnata-samādhi (Meditation with distinct cognition) is that form of meditation which arises from the attendance of argumentation (vitarka), deliberation (vichāra), beatitude (ânanda), and egotism (asmita).

4. Asamprajñâta-samâdhi 'Meditation without distinct recognition) is independent of any fresh antecedent, being in the shape of the self-reproduction of thought, after the departure of all objects.

5. Abhyâsa (Practice) is the repeated effort that the internal organ—Chitta—shall remain in its unmodified state, and in a firm position, without regard for the end in view, and perseveringly adhered to for a long time unintermittingly.

6. Vairâgya (Indifference) is the consciousness of having overcome one's desires; this consciousness is of one who neither thirsts after the objects that are seen on earth, nor those that are heard of in the Scriptures.

7. Vritti (Modification of the internal organ) is the modification produced from either of the following five causes:—

(a). Pramâna (Evidence of right notion) is that which arises from perception, inference and testimony.

(b). Viparyāya (Misconception) is incorrect notion, not staying in the proper form of that, in respect whereof the misconception is entertained.

- (c). Vikalpa (Doubt);—a notion devoid of a thing in reality corresponding thereto, following upon knowledge produced by words.
- (d). Nidrâ (Sleep) depends on the conception of nothing.
- (e). Smriti (Memory) is the not letting go of an object, of which the mind has been aware.
- 8. *Îśwara* (Lord) is a particular Spirit (*Purusha*) untouched by troubles, works, fruits, or deserts, in whom the germ of the omniscient becomes infinite, who is the preceptor even of the first, for he is not limited by time, and whose name is Glory.
- 9. Drashtâ (Seer, soul) is a vision simply, though pure, looking directly; it is the spectator merely through proximity. It is the mere thought. It alone is the experiencer.
- 10. Avidya (Ignorance) is the notion that the transitory, the impure, the evil and what is not-soul, are eternal, pure, joy and soul.
- 11. Asmitâ (Egotism) is the identifying of the power that sees with the power of seeing.
- 12. Rága (Desire) is that which dwells on pleasure: it is longing for the means of enjoyment.
  - 13. Dwesa (Aversion) is that which dwells on pain.
- 14. Abhiniveśa (Tenacity of life) is the attachment which every one feels naturally to the body, through dread of death.
- 15. Yama (Forbearance) consists of not killing, veracity, not stealing, continence, and not coveting.
- 16. Niyama (Religious observances) includes purification, contentment, austerity, inaudible mutterings, and persevering devotion to the Lord (Îswara).
- 17. Asana (Posture) is the position which one sets himself to. It must be steady and pleasant.
- 18. Prânâyâma (Regulation of the breath) is the cutting short of the motion of inspiration and expiration.
- 19. Pratyihâra (Restraint) is the accommodation of the senses to the nature of the mind, in the absence of the concernment with each one's own object. It is the complete subjugation of the senses.
- 20. Dhàrana (Attention) is the fixing of the internal organ (Chitta) to a place.
- 21. Dhyâna (Contemplation) is the course of uniform (fixed only on one object) modification of knowledge at that place where the internal organ is fixed in Dhâranâ.

- 22. Samâdhi (Modification) [see Def. 2] is the same contemplation or Dhyâna when it arises only about a material substance or object of sense, and therefore it is then like non-existence of itself and like ignorance.
- 23. Sanyama is the three, Dhâranâ, Dhyâna and Samâdhi, operating only on one object; or the technical name, for the above three taken together, is Sanyama.
- 24. Antaranga (Interior) is the name applied in Samprajñâta Samâdhi to the three Yogângas: Dhâranâ, Dhyâna, and Samâdhi.
- 25. Bahirañga (Exterior) is the name applied in Samprajñata Samadhi to the five Yogangas: Yama, Niyama, Asana, Pranayama, and Pratyahara.
- 26. Dharma is that which follows upon, or has the properties in, the shape of Śânta (tranquil), Udita (risen), and Avyapradesya (incapable of denomination). In other words, Dharma means the substance to which properties adhere.
- 27. Siddhis are the psychic faculties developed from the practice of Yoga.

#### CHAPTER III.

The student of Yoga should, as far as possible, make up his mind what kind of Yoga method he is going to adopt. For, though the aim of the various systems of Yoga is the concentration of the mind, yet some are more difficult than the others, some lead to the attainment of Yoga earlier than the rest. Even there is difference in the capacity of student which ought to be taken into consideration. There cannot be given any hard and fast rule for all. All that can be done is to give the first principles, the primary truths, and leave the rest to the intelligent student to evolve out for himself. Difference of age, difference of education, religion, race and nationality, require different treatment from the hand of the master. Thus the methods of Hatha Yoga are such which an adult, after a certain age, can master with extreme difficulty, while to the plastic and supple limbs of a child or a boy of ten and twelve they are very easy of attainment. Similarly, a man whose mind is well cultivated with philosophy and poetry, whose fancy is vivid, whose imagination quick and creative, need not undergo any of those preliminary methods laid down in the treatises of Yoga for the development of imagination.

The period within which success in Yoga is acquired by the student also has proportional variation. To an energetic and enthusiastic nature success may crown his efforts very soon, while a dull person may pass years ere he understands the first principles of this mind-regulating philosophy. The treatises of Hindu Yoga are full of dissertations about the various kinds of persons fitted to acquire Yoga. In fact, the chapter on adhikaris, persons fitted for Yoga, forms generally the first in various systems of Yoga. The father of Yoga philosophy, Patanjali, disposes of this question with his characteristic brevity and universality by two Satras or aphorisms. That which puzzled the brains of the latter-day Yogis, and on which so much ingenuity has been mis-spent, has been compressed likewise by Patanjali within the narrow but all-embracing compass of two lines. Aphorism twenty-two, book first, enunciates: - "According to the nature of the methods-the mild, the medium, and the transcendent-adopted, the ascetics who adopt method, are of nine kinds."

In accordance with this division, there are nine classes of followers of Yoga. In the mild variety there are three sub-divisions, and similarly with the medium and the transcendental methods. The following table shows the different kinds of followers of Yoga:—

Methods.	Classes of followers.				
	Mildly impetuous (Mridu samvega) simple or energetic.	Moderately impetuous (Madhya samvega) or impetuous.	Hotly impetuous (Tîvra samvega) or hot.		
Mild (Mridu)	1. Mildly energetic.	4. Mildly impetuous.	7. Mildly hot.		
(Madhya) Transcendent	2. Middlin g l y energetic.	5. Middlingly impetuous.	8. Middlingly hot.		
(Adhimâtra)	3. Extremely energetic.	6. Extremely impetuous.	9. Extremely hot.		

Patanjali promises speedy success to him who is hotly impetuous and follows the transcendental method i.e., he who comes under the ninth class of transcendent, hotly impetuous. Thus there is ample room for the student of Yoga Vidyâ to select from. He may follow the mild method, which is the lowest, or he may, if he can, take up the Adhimátra method. An explanation of these methods will be given further on. Now we shall speak of some of the preliminary things conducive to the concentration of mind, and thereby unfolding the spiritual powers latent in every human soul. In this chapter we intend to dwell on the following points—food, dress, habits, and place.

Patanjali in his aphorisms does not touch on any one of these points. He takes it for granted that the followers of Yoga have this requisite knowledge. In fact, the directions which the later authors on Yoga have given are such as are applicable not only exclusively to the student of occultism, but to every description of students. Nevertheless, we shall give here some short hints on this subject.

As regards dress, it must be borne in mind that the concentration is best facilitated when one is warmly dressed, and his attention is not distracted by the changes of weather. We think it highly unphilosophical to renounce all dress in the first stage of Yoga abhyāsa, as many of the Sādhus are seen to do. Instead of

helping in any way the fixing of attention, their naked bodies continually divert their thought. No doubt, the master Yogi needs no external help to protect his body from the inclemencies of the weather. He can throw around him an impenetrable veil of âkâsa, and defy the forces of nature; but what a master may do with impunity, can never be done by a neophyte without injury. The dress should not be too tight nor too loose, and, as far as possible, it should not be sewn by a tailor. If sewn-cloth cannot be dispensed with, let it be well purified of all foreign magnetism as far as possible. The clothes should be washed well every day by the student himself if possible, and it should be made a rule to change the lower garment at least once a day, and in no case to keep it on for two days without washing. The materials of which the dress of a Yogi should be made ought to be of non-conductors like silk, wool, cotton, &c.

As to the food most conducive to the spiritual and pschyic development, the authorities are unanimous in favor of a vegetarian diet, not that there were no Yogis who were meat-eaters, but it has been found by the concurrent experience of ages that meat, while it increases animal activity, decreases the power of concentra-All races of meat-eaters are physically active and strong, but the same cannot be said of their spiritual state. Animal passions and appetites are increased by the carnivorous diet, and the natural and constant restlessness of carnivorous animals is diametrically opposed to those conditions which favour quietness and abstraction. In recommending a vegetable diet for the student of the Yoga, we need not enforce our doctrine from consideration of occult philosophy, which he would not be in a position to understand were we to do so. In the very first stage of Yoga, viz., Yama, the student is exhorted to practise maitri, universal kindness, and how can this be consistent with the cruel system of butchering innocent creatures for satisfaction of one's taste. We need not disprove the position of those who try to equivocate with their own conscience by saying that it is not they who kill but the butchers; for they ought to remember the aphorism of Patanjali, which says that-"' The things questionable,' e.g., killing, stealing, &c., whether done, caused to be done, or approved of, whether resulting from covetousness, anger or delusion, whether slight, of intermediate character, or beyond measure, have no end of fruits in the shape of pain and ignorance." In fact, the vegetable

world can supply all the constituents which a healthy human organism requres. As to the quality of food, the Yogis of India have all shown a great love for milk and rice. The chemical analysis of milk shows that it contains all ingredients which a human body requires, while rice is to be recommended chiefly on account of its containing proportionately smaller amount of stimulating nitrogenous matter which abounds so much in meats of every des-It must be all the while remembered, that the food above recommended is for Rishis and Yogis, and such persons whose habits are sedentary, and require intense mental abstraction; and therefore, this kind of diet has been called satwa-guni-bhojan. For warriors and mechanics employed in physical active duties of life Rajoguni food is the one to be recommended. The following verses of the Gita should also be remembered in this connection. as to the quality of food to be taken, let the student beware of gluttony; he should eat just enough for livelihood-for the support of But let him not at the same time starve himself to emacia-It is desirable that he should eat less than usual, and rise from the table with appetite remaining than fully satisfied. him also decrease the quantity of food slowly, steadily, but imper-In fact, his progress through the several stages of Yoga will of itself tend towards decreasing the amount of food, but let him, nevertheless, help nature. In no case should the student of Yoga indulge in alcoholic or any other intoxicating drug or liquor, The practices of some classes of inferior Yogis of stimulating psychic development by opium, bhang, charas and ganja, are to be strongly denounced by every sane and reasonable man: for these, though inducing momentary or temporary trance by their skilful administration, yet invariably are followed by terrible reaction, and make the divine temple of the soul a ruin for the vampires, spooks and elementals to take possession of and prey upon.

The student of Yoga, like his fellow-student of physical sciences, should cultivate regular habits. He should attend to all the rules of health and sanitation. Early rising and the Yoga abhyasa for an hour or so before sunrise have been often recommended. The would-be Yogi must attend to the purity of the body as well as the soul. Let him bathe twice daily, in the morning and evening, and, if his constitution would allow, with cold water, at all seasons of the year. Several Yogis of the Sikh school, maintain that the keeping of long hair, by preserving the animal

electricity, facilitates Yoga. And in truth the majority of Saints, Rishis, and Prophets are generally represented with flowing hair.

The Yogi should choose a retired and unfrequented spot for practising Yoga. A league or two away from the bustle of active life, let the contemplative student select his retreat. place should be such as to call up pure and divine thought. But it is also possible for a student to live in the city and aquire Yoga, And, as the majority of our readers, I fear, are Grihastas, householders, and family-men, let them, therefore, set apart a room in their house sacred for meditation. Let it never be entered by anybody and every-body; and it should be so situated or constructed as effectually to exclude all outside noise and commotion. If he likes he may burn incense, like dhoop, &c., to make the atmosphere of the room sweet and agreeable. The Buddhist scriptures enjoin the following particulars about the choice of place by the ascetic :- " It is a place where no business is transacted, and where there are no contentions or disputes. There are three descriptions of such places: (1) in some deep mountain ravine, remote from human intercourse; (2) in some forest resort (Aranya), at least a mile or two from a village, so as to be removed from any sound of worldly business or contention; (3) in a spot at a distance from a place where laymen live, in the midst of a quiet Sangharama." This precept of the Buddhistic school is, however, practicable only to the ascetic who has renounced all the concerns of the world. But as we tried to show in our preliminary remarks, Yoga is not meant only for the ascetic, but is a common heritage of the Grihasta and Sanyasi, rich and poor

Next as to the time of practising Yoga. Every person who has a sound mind and a healthy body is capable of attaining Yoga. The training should be begun as early in life as possible. In old age, when the habits are crystallized into second nature, it becomes almost impossible for the student to shake off the old Adam and to turn over a new page in life. Our countrymen have imbibed certain mistaken notions as to the proper age when Yoga should be begun. They assert that great kings, &c., practised Yoga towards the close of their lives when they had completed their wordly career, had children and grand-children, and had been satiated by satisfying all their carnal appetites. The great poet, Kâlidâsa, in his Raghuvanŝa says of the kings of the solar dynasty:—Yogenânte tanu tyajâm, i.e., they (the kings) left their bodies (i. e., died) by

practising Yoga. But it must be remembered that Janaka also was a great king and a great Yogi, too; similarly, Dhruva and Prahlâda were children when they had acquired great Yogic powers. It should also be borne in mind that the very training of all our kings and great men, though not strictly Yogic, was yet conducive to spiritual development. Yoga should be begun as soon as the child reaches years of discretion. The proper time of abhyâsa is morning, and, according to Mahomedan Sufis, midnight. It should be practised with empty stomach, but seldom after a meal.

The student should do well not to sleep more than six hours. Sleep is overpowering of the mind by Tamo-Guna. The Budhistic saying is, "too much sleep destroys all religious merits. By not yielding to the influences of sloth, either one night or two, rejecting and not listening to its bewitchments, the life is cleansed and there is nothing further to attain." We do not recommend such an extreme course, but we can assure him there is much fruth in the above saying, and that he will do well if he fasts twice or thrice a month, and observes vigils occasionally.

There is another advice of the Buddhists which we quote here for our readers:—"Care must be taken that no violent exertion be used previous to entering on the exercise of meditation, lest the breath should be agitated and the mind in consequence unsettled,"

#### CHAPTER IV.

In our last chapter we dealt with some of the physical qualifications of a student of this science. In the present chapter we shall briefly glance over some features of the mental training indispensably necessary to him, as it paves the way to the final goal, the concentration of the mind.

There are certain spiritual obstacles which the Yogi will find in the very beginning of his career, and which, if not timely guarded by the warning voice of his guru, are sure to cause miserable shipwreck in his hopes of future progress. A would-be Yogi tries to separate, by the force of concentration, his soul from the body; and in that emancipated state he enjoys the blissful pleasure of the company of spirits more or less elevated in the scale of advancement. By the very act of being thus enabled to roam free through the eternity of time and space, cutting off the shackle of the material body, he incurs new dangers to which he was not liable before; -dangers arising from the jealousy of Devatas presiding over the various elements. Those acquainted with the true significance of the sacred Purânâs will readily conceive our meaning. The Devatâs, Indra, &c., who so often tempt the sage and anchorite, are, none, if rightly understood, but the spirits of fire, air and water. They are intelligent entities, with tremendous powers, and the only mode of overcoming them lies through the path of Yoga. The student of Yoga will, therefore, find himself surrounded by these influences, which, though invisible, nevertheless act very powerfully. These elementals constantly whisper strange suggestions and distract thoughts, in order to withdraw him from intemplation, but he should not listen to those promptings of his "imagination." No blame, however, should be attached to the Devas for so doing. They have their scope and jurisdiction, and test the student from time to time. They are the true soul-examiners. Happy the man who has such "temptations" thrown in his path, for that is the sure sign that he is making progress and has attracted the attention of these Higher beings. Some of these obstacles are now being mentioned in detail.

The first and foremost temptation which the student meets with is from his passion, particularly from that of lust. Sexual desires

will overcome him with irresistible force, vague yearnings will torture his every-day existence, and they will be the more powerful, the more idle he is. The common proverb, that Satan finds some mischief for idle hands to do, is nowhere so well illustrated as in the case of the young Yogi. His sedantary habits, if not well regulated, peculiarly pre-dispose him to these temptations, and it is to guard against them that such minute details are often given about food, regimen, posture, &c. To prevent distraction proceeding from this cause, the Sikh Guru Arjun advised his chelas to be married. He knew that, though Yoga, like poetry, is a very jealous mistress, and that for the highest development of psychic powers, celibacy, or, at least moderation, was an important condition, still he had well probed the depth of the human heart, and by his own example of married life showed that it is compatible with Yogic education.

Patañjali enumerates the following nine obstacles: -Sickness, langour, doubt, carelessness, laziness, addiction to objects of senses, erroneous perception, failure to attain any stage of abstraction, and instability in it when attained. These are the primary distractions; there is yet another class which may be called secondary, viz., grief, distress, trembling and sighing. The method of overcoming these obstacles is through abhyása and Vairágya. In fact, Vairágya (indifference) will be of the greatest help to the student. If he is grieved at the death of a dear friend, let him betake to Vairâgya, take shelter under its shade and hear its sweet and solemn admonitions, saying-"nothing is permanent in this transitory world." suffering from the excruciating pains of sickness and disease, let him resort to this never-failing doctor Vairagya, and his pains will vanish. Martyrs have died on the stake without showing the slightest sign of pain, though their flesh was torn from the body by inches. What was it that supported them through this horrible trial of the physical nature? Their mind no doubt. Is it then too much to expect from the aspirant that he should conquer his nerve-life by the indomitable strength of Vairagya? Truly, there lie hid innumerable wonderful potencies under the covering of Vairagya! Disease, distress, grief, nay, all obstacles, vanish like mist before the burning rays of Vairagya. Learn, therefore, betimes to practise this virtue.

Besides Vairagya, there are enumerated by Patañjali some five or six other methods of eliminating the evil consequences of

the above-mentioned obstacles. Firstly, by profound devotedness towards the Lord Iswara. We have already defined the term This devotedness to God is an easy method of attaining Yoga. Those who adopt this system are called followers of Bhaktimarga. The majority of the Aryans of India now know no other method than this. It is very popular with the masses; and that it is a very successful method is proved beyond doubt by the lives of the religious saints and fakirs who perform wonders by their faith in the Lord God. By devotedness is not to be understood the hypocritical system of prayers which passes by that name. It must be entire resignation to God, accompanied with intense love. It must be the forgetfulness of self,-living in the Lord. We must worship the Lord, not only with flowers and incense, but with "repeating His name and reflecting on its signification." He has got many names amongst different nations, but the Hindus have assigned most mystical powers to the word "Om." This word is called pranava (glory), and its repetition is enjoined as a help to concentration. The Mahomedans use Alla-hu, the Sikhs Vah Guru the Buddhists Om mani padme hum, the Jews Jah-ve. The proper pronunciation of the pranava and reflecting on its signification, brings with it the knowledge of the Lord.

The second method of over-powering these obstacles is "Dwelling upon one truth." We must fix our attention again and again upon some one accepted truth; we must concentrate our mind upon one point, and allow it under no circumstance to wander from it. Another method is "through the practising of benevolence, tenderness, complacency, and disregard towards objects of happiness, grief, virtue and vice." Benevolence but half represents the meaning of the original Sanskrit word Maitri. It is a term of larger signification than even charity. It is goodheartedness and love confined not within the limited circle of humanity, but extending to all animate creation, friendliness towards the creatures of God, -something more than philanthropy. 'Tenderness' is showing compassion to the unfortunate, the wretched and the poor: while "complacency" is that state of sympathy which feels joy in the happiness of a fellow-creature. The whole essence of this method may be summed up in the comprehensive word—"Sympathy,"—universal sympathy, sympathy for the animate and inanimate creation. The fourth expedient of combating mental distraction is "by forcibly restraining the breath," i.e.,

We will treat of it in detail in the next chapter. The Prânâyama. fifth method mentioned by Patanjali is "by fixing the attention on any object cognizable through the senses." The student may fix his attention on the tip of the nose, the centre of the tongue, &c. Another method is "by fixing the attention on a luminous object." \* This is more active, and produces, in certain constitutions, the trance state sooner than other methods. Placing a luminous object a yard or so at a distance, and looking at it steadily for some minutes, keeping the head all the while at an angle of 45° will almost induce hypnotic trance. The mystic needs no external luminous object to fix his eyes upon: he sees a pure steady light in the "lotus of his heart." The seventh means of combating distraction is "by fixing the mind on some person whose life is holy and devoid of passion." This method is in great favor with the Jainas and Buddhists. Many followers of those persuasions keep the images of their gurus in their houses, and in ordinary parlance are said to worship them, and are consequently branded by ignorant bigots as idolaters and hero-worshippers; but to those who know rightly, they do no such thing; they only contemplate the image of their guru, as a means of facilitating mental concentration.

The eighth method of Patanjali is :-

"By dwelling on knowledge that presents itself in transition from waking to dream or to sleep." This transition state is a natural state of Yoga. When passing from the state of waking to that of dream, the mind passes through a zero point. Similarly when passing from the state of dream to that of dreamless sleep. These zero points of consciousness are the natural states of samādhi or concentration. Hypnopompic and hypnogogic are the modern names given to some of these states. Just before falling into sleep or coming out of sleep, wonderful pictures pass before mind's eyes. Fixing attention on these is helpful.

"Concentration of the mind may be effected by pondering on anything that one approves." Different persons have different temperaments, and no hard and fast rule can be laid down for this purpose to fit them all. Thus the Tantriks have their own ways, the Sufis their own, and the Buddhists their particular system, and so also the mystic Christians.

<sup>\*</sup> This method is called Braidism.

#### CHAPTER V.

In the last chapter we dwelt on the theoretical side of the question of steadying the mental function; in the present, we shall consider the practical means of bringing it about. Practically the subject consists of three divisions – (1) tapa (reflection; as well as mortification of the flesh); (2) sradhyâya (repeating of some sacred formula or mantras); and (3) pranidhâna (resignation or consigning unto the Lord all the fruits of one's works, without expecting any reward, here or hereafter.)

By this practice, different kinds of afflictions, such as ignorance, egotism, desire, aversion and tenacity to mundane existence, are removed. Ignorance is in fact the parent of all the rest, and when that is removed, the extinction of others is but a matter of time, and comparatively easy. We have defined them before, and we may say that they can be got rid of by meditation. Our karma owes its origin to these afflictions, which result in constant re-births. The fruits of the karma are received sometimes in this life, but generally in the next. The karma is the root, while the fruits which it produces are—(a) rank (raised or lowered such as that of angel, planetary spirit, man, elemantal, bird or beast); (b) years (duration in which the spirit is confined in body); (c) enjoyment (sensation or experience of pleasure and pain). The fruits of good karma are joyful, and of the vicious painful. Even this suffering and enjoyment must be taken in their relative signification, for to a truly discriminating philosopher all is grief. For what ordinary men consider pleasure is but a modification of grief,-for it is never lasting. Being but transitory, its absence causes pain. The more we enjoy, the more we become miserable, for, with the increment of the sources and objects of pleasure, our desires and wants also increase, and disappointment at the non-attainment of those wants. Real wisdom does not consist in increasing our wants, which the civilization of the present age has been at pains to multiply, but in the opposite direction. The fewer our wants, the happier we shall ultimately be.

• Vexation and anxiety will ever be the lot of those who hunt after pleasure and temporal happiness, instead of philosophy and quietism. Let it be clearly realised by the student of Yoga that

the great secret of true happiness consists in considering all objects as sources of grief. It is through ignorance that man thinks one thing pleasant and another painful; but let the curtain of Avidya be removed from his mind, and he will see that all objects are equally painful or pleasant, in fact, he will be indifferent to them all. Let a wise man, therefore, shun the pain which has not yet come, and the fear of future pain will hold him back from present pleasure: for he will understand that every pleasure has in it the nidus of pain. If you ask, whence is this evil which we see in this world, we reply that there is no such thing as evil; what appears so is due to Avidya. To the philosopher who has attained right knowledge, all is equal. The origin of evil lies in the relationship of the seer with the seen, soul with non-soul, spirit with nature (material), experiencer with the experienced. The idea that soul is different from nature is the cause of all evil: -It arises from confounding the attributes with their substratum or receptacle in which they adhere. All grief vanishes when the Yogi clearly understands the grand truth that matter exists but through the spirit; that nature has no real existence of its own, but has its heing through the entity, spirit-in fact, matter is dependent on spirit for its existence, and not the latter on the former. Or as Patañjali has it :- " For the sake of it (soul) alone is the entity of the visible (matter)." The soul reaches the state of kaivalyam tisolation, when it separates itself from matter and dwells in its own pure light. To such a soul, even on earth, mundane existence ceases to have any tangible reality, though to others who have not elevated themselves by this consideration, the world might possess an existence, too gross to be safely ignored.

But let us not be understood from the foregoing remarks that we recommend anything like misanthropic asceticism and inhuman self-mortification. These practices we have all along strongly denounced, and we think it our duty to enter our protest against them again in this place. Let a Yogi be unselfish, but not inhuman; let him search real happiness in his soul, and not in the world; let him move through the scenes and vicissitudes of life as a calm witness (intelligence), seeing all, feeling all, enjoying all, neither absorbed in any one, nor engrossed by them. To quote an old maxim—let him be a pearly liquid drop on a lotus-leaf, moving on it, but not adhering to it, ever keeping his soul free from all selfish anxieties and cares of the world, but taking nevertheless

active and earnest interest in the welfare of humanity. Let him conquer sorrow, grief and pain by contemplating upon the following sublime words of one of the brightest—if not the brightest—gem of humanity, Lord Buddha:—

"The first truth is of sorrow. Be not mocked!

Life which ye prize is long-drawn agony:
Only its pains abide; its pleasures are

Like birds which light and fly.

"The second truth is sorrow's cause. What grief Springs of itself and springs not of desire? Senses and things perceived mingle and light Passion's quick spark of fire. The third is sorrows's ceasing. This is peace To conquer love of self and lust of life, To tear deep-rooted passion from the breast, To still the inward strife; For love to clasp eternal beauty close; For glory to be Lord of self, for pleasure To live beyond the gods; for countless wealth, To lay up lasting treasure. Of perfect service rendered, duties done, In charity, soft speech, and stainless days, The riches shall not fade away in life, Nor any death dispraise.

"Then sorrow ends, for life and death have ceased,
How should lamps flicker when their oil is spent?
The old sad count is clear, the new is clean,
Thus hath a man content."

Arnold's Light of Asia.

#### CHAPTER VI.

"The fourth truth is the way. It openeth wide,
Plain for all feet to tread, easy and near,
The noble eight-fold path, it goeth straight
To peace and refuge, Hear!"\*

Now we enter upon the best known and most practical part of Yoga, viz., Yama, Niyama, Âsana, Pranayâma, Pratyahâra, Dhâranâ, Dhyâna and Samâdhi. The first five belong to the Bahiranga, i.e., external Yoga, while the latter three to internal Yoga. These eight steps lead to the final goal of Kaivalyam or isolation, otherwise called emancipation, Mokhsha or Nirvâna.

#### 1.-Yama.

Yama consists of five parts, and is the universal duty of all. It enjoins ahinsa (not-killing), satya (truth), asteya (not stealing), Brahmacharya (continence, and perfect chastity), aparigraha (not coveting). It is a duty incumbent on all persons, whatever be their rank, nationality or country. It forms the first chapter of the universal code of morality. Almost all the evils of the world may be traced, directly or indirectly, to a breach of some one of these laws. Strict observance of these rules brings with it its own reward. However, we shall mention some of the perfections which a Yogi acquires, who adheres firmly to them. When a Yogi becomes completely harmless and has no hinsa whatever, then in his presence all ferocious animals forget their ferocity, none of them dare injure him, nor cause harm to each other while under his influence. When a Yogi becomes a perfect lover of truth, and practises always veracity, he amasses a store of good karma without performing the usual sacrifices, alms, &c. When his abstinence from theft is complete, all jewels of the earth, in whatever quarter they may be hid, come to him unasked, that is, he can command wealth if he leaves off totally the desire of wealth. If he practises perfect Brahmacharya, he gains strength. And it is but reasonable that it should be so: for every act of unchastity is destructive to self and power. If his uncovetousness is complete, he regains the knowledge of all his former states of existence. That this should be so is a

mystery apparently. But the word covetousness should be taken in its largest sense, i.c., the soul should not covet the body, which is its tabernacle and temporary home; and thus when it becomes free from the body by discarding it, it gains the knowledge of its past lives and deaths, and of the bodies which it had once filled. Of course virtue must be practised for its own sake without looking to any ulterior end, but in the economy of nature good acts are ever followed by good fruits. Nor must the above perfections, resulting from the practice of Yama, be regarded as fictitious and imaginary. Lives of holy Rishis and saints, of every country and age, bear ample testimony to the truth of this doctrine. A person who loves all creatures, whose soul is in sympathy with all animate creation, emits a magnetic aura of great potentiality, and every creature, however ferocious, must feel its influence. The most ferocious brute dares not lift its eyes in his presence, for the law of sympathy requires it so. Thus ahinsâ made Pythagoras and Buddha tamers of the brute creation. We read in Manu: -- "He who injures no animated creature shall attain without hardship whatever he thinks of, whatever he strives for, whatever he fixes his mind on."

Similarly, we can understand that a person who practises veracity acquires a store of good karmas, though he may not perform a single yajna. Of all virtues, truth is the most divine, and one who adheres to it has no need of sacrifices and ablutions. He will never do wrong or injustice, and thus, though not performing karma, will get its fruits.

"When abstinence from theft is complete, all jewels come near him." Let it not be thought to be an inducement for not stealing; noncommission of theft is after all not a great virtue. But what the author means is probably this, that a Yogi should not even entertain the thought of possessing, by unlawful means, the property of another. The word steya, translated into theft, includes fraud, misrepresentation, cheating, and even adultery; for wife is said to be the property of her husband.

Similarly, that the practice of Brahmacharya (chastity) should give strength, is very clear. There is a class of medical men who think total abstinence from sexual intercourse is productive of as injurious results as excessive venereal or sexual indulgence. They argue that every organ must have its normal and healthy use, while unuse must result in the atrophy of that part. From considerations

like these they assert that celibacy is prejudicial to longevity, Brahmacharya is a violation of the creative and reproductive law of nature. There is much truth in these remarks; but do we not think that celibacy is meant by the word Brahmacharya? Though for our own part, we believe celibacy unnatural, yet we are not prepared to admit that it is injurious to longevity. We have seen perfect celibates enjoying the best health possible, and attaining to old age. However, we think with Manu that it is not total abstinence only which "He who abstains constitutes Brahmacharya, but moderation. from conjugal embraces on the six reprehended nights and on eight others, is equal in chastity to a Brahmachâri, in whichever of the two next orders he may live." Nor is total abstinence a sine qua non of Yoga. There have been Hindus, Sikhs, Mahomedans, &c., who were married men, with wives and children, and still good The best of them, in fact the teacher and discoverer of Yoga, the very ideal of a Yogi—stands the sublime picture of Siva. Students of the Indian Yoga worship Him as the param guruthe great teacher—and a large class of people contemplate nothing but his attributes in their Dhyâna. He, the founder and discoverer of this spiritual science, showed by his life that marriage, instead of being an obstacle in the path of spiritual enlightenment, positively facilitates the development. He is represented not only as a Yogi-râja, but the most loving of husbands and the kindest of fathers. Therefore, it is but reasonable to conclude that, by Brahmacharya the author Patanjali, does not mean celibacy, but continence.

The fifth part of Yama is "non-coveting." Its fruit is the knowledge of past lives. It has been already explained what is meant by aparigraha, whose English equivalent, in the absence of anything better, we have given as above. It is that state in which the soul does not desire to have anything which is not its own; and, as body is no part of the soul, but is only a temporary house in which the soul resides, or rather a wonderful instrument on which the soul plays, a love therefore of body is a love of a thing which is not-soul, and, therefore, amounts to parigraha, or covetousness. That aparigraha produces knowledge of past existences, establishes, through implication, a much contested point in metaphysics, viz., that the human soul has to pass through successive stages before it becomes human. Many of us have been nurtured in the belief that the soul is created with the body, and thus, though

it has a beginning, it is nevertheless eternal. The position taken up by Patañjali and almost every school of Indian philosophy is that, not only the soul has no end, but it has no beginning as well. It had experienced many existences before it became human. Yogi knows his past lives, which an ordinary man does not. the question arises—did our souls exist before as human, or had it any other body, e.g., of the beast or the brute? The principle of progress, as evidenced throughout the works of nature, proves to demonstration that the human soul has become so by passing through lower stages of existence,-stages of mineral, vegetable, and animal—and that this progress is in a spiral line, and not in a circle. The theory of transmigration is reasonable only in so far as it propounds the doctrine of previous and subsequent existences, but it is grossly in error if it inculcates that man, however depraved, will ever revert to a brute or beast again. Those who quote Patanjali in support of the latter doctrine, seem not to have grasped the full spirit of his philosophy. He, no doubt, believes in the previous existences of soul, but there is no mention in his writings of this retrogression. The soul of a beast after a course of ages may become human; but once human, it can, under no ordinary circumstances, ever revert to beasthood. Taking it then as reasonable that man had previous existences in the shape of lower animals, the next difficulty that arises is, how does one gain back the reminiscences of those long forgotten ages by simply noncoveting of his body. To understand this properly, the enquirer should realise that there is no past, present or future in eternity; nothing perhaps explains it so clearly as the phenomena of light. Suppose two persons, A and B, quarrel in a dark room, and A strikes down B dead. Just at the moment when B falls, a light is brought into the room, when a third person, C, whom we suppose to be standing near the door of the room, will see B fall just actually at the very moment when B fell. How did he see it? Because the light, which was introduced into the room, carried with it the picture of B from the room into the eye of C standing outside. Suppose the distance from B to the eye of C to be 18 feet, the time which light will take to travel from B to C will be so very inappreciable that we may call it instantaneous. But suppose C is situated at the distance of 180,000,000 miles instead of 18 feet, now the light which will reach his eyes will do so, ten seconds after it was brought into the room, and C will see B falling ten seconds

after the actual event. Again, suppose C is standing on the star named Serius, and looking towards the room in which A and B fight. Now, astronomers have calculated that light takes about three years to travel from Serius to the earth, and vice versa. So C will see B falling some three years after the event, i.e., if B was killed in 1880, C will see it in 1883. Thus, what passed with us three years ago, will be present to C. To take another example:--Suppose we wish to see the Durbar of Delhi which took place in 1911, in the month of January. On our earth it is past three years. If we go to the distance of Serius, and then look towards the spot on the earth where Delhi is, we shall see the whole Durbar passing before our sight. In fact, light carries for ever through space the pictures of things, and it is a calculation involving simple multiplication to find out at what distance a particular picture will be found at a particular time. The original may have perished long ago, but its picture is retained for eternity in light. Under certain circumstances, the picture of the past is possible to be seen on this earth. Taking the above example of the Durbar, light travelled from the Earth to the Serius in three years, and reached that star in 1914: if this light be reflected from it by some polished surface back towards the earth three years after 1911, that is, in 1914, so that even in this earth, if we will know the proper ray and catch it, we shall see the Durbar of Delhi three years after it actually took place. Thus by reading the pictures in the åkås (ether), one can know the past. Physical science may perhaps discover some day the means of developing these pictures impressed in the  $\hat{a}k\hat{a}s$ ; but spiritual science has already attained it. Psychometry is a standing proof of this. And the means for attaining this end, as proposed by Yoga, is "covet not the body." Let the human soul free itself from this mortal coil, this prisonhouse of body, and in its Linga sarîra (the etherial duplicate), it will be enabled as easily to read pictures impressed in ether, as in its material body it perceives phenomena.

Thus we have enumerated all the five parts of yama. They have been very aptly called the mahâ vratas or the great duties. These vratas must have precedence over all other vratas. Those ceremonies which we now-a-days call vratas, such as fasting on the eleventh day of the moon, giving alms to Brahmans, &c., are all inferior to them. One who does not kill the most insignificant of the living creatures of God, commits no theft, violates not the

law of chastity, tells no falsehood, and covets not anything of the world, needs not perform any other *vrata* or ceremony. He needs not the guidance of priests, for he is a guide to himself. He may defy all the opposition of the ignorant of the age, and bravely go on in his path of duty.

#### CHAPTER VII.

2.-Niyama.

The second part of Yoga is niyama or sacred observances. It consists of five parts, viz., (1) saucha (purification), (2) santosa (contentment), (3) tapa (austerity), (4) swadhydya (inaudible and incessant repetition of the word), and (5) liwara-pranidhana (persevering devotion to the Lord). These form the second step of the ladder of Yoga. When one has got complete mastery in the practice of the five mahávratas, then one should turn one's attention towards gaining perfection in these five sacred observances. They all relate to practices calculated to bring about a calm state of mind, and thereby prepare it for concentration.

We shall now enumerate the fruits of this five-fold ob-The result of purification, which means mental as well as bodily purification (a) is two-fold :- "It produces a loathing for one's own members and non-intercourse with others, and (b) produces the purity in the quality of goodness, complacency, intentness, subjugation of the senses, and fitness for beholding the soul." A clean body can only contain a pure soul, and if the bodily tabernacle be kept unclean and impure, the indwelling soul receives the taint. We cannot believe that a person who swelters in impurities of the flesh can possess a pure soul. A filthy body must have a filthy tenant. It is from this consideration that we condemn those Hatha Yogis, who live a filthy physical life, whose bodies smell of odours inexpressible, and many of whom glory in the command over their nerves, as expressed in swallowing filth and ordure of every kind. Such practices are simply disgusting and not countenanced by true Yoga. Purification of the body produces mental purification, which in itself is not a small gain. But besides that, it produces, as said above, a loathing for one's own members and that of others too. When we clearly see before our mental sight what a sack of foulness and filth our body is, what a veritable dung-hill of nuisance is contained within it, we cannot but feel disgusted with it, and begin to love our bodies less and our souls more. This purification also detaches our souls from the love of women and beautiful faces. at once reminds us that physical beauty is but a painted sepulchre, containing within it abominations, and that our souls should not be

ensnared in the meshes of outward charms, but piercing through the fleshy curtain, look into the soul within and fall in love with that, if it be beautiful. Beautiful souls let us love by all means, but not allow ourselves to be misled by beautiful bodies. This is one result of śaucha. It shows our own foulness as well as that of others; and inasmuch as it produces disgust of physical bodies, it indirectly helps the mind in the attainment of concentration. But it has also a direct bearing on the subject.

Our bodies are made up of three qualities—goodness, passion, and darkness. Health is the result when the quality of goodness (satwa guna) is predominant, and disease when darkness predominates. By saucha the quality of goodness is made pure, it is freed from the two other qualities-Raja and Tama (passion and darkness); in other words,—and to use modern phraseology, saucha produces health. When there is health, there is cheerfulness and complacency. The unhealthy are generally moping and melancholy; but sound physical health engenders buoyancy and elasticity of spirit. When there is cheerfulness, it brings intentness, (ekâgratâ). It is the fixing of the mind to one train of ideas; but when the mind is not cheerful, it is impossible so to fix it. When there is ckagrata, and the mind is intent upon one subject, then there is indriva jaya (subjugation of senses). For all of us have seen that, when deeply engaged in one thought, we are not conscious of any external event, our senses are abstracted from the performance of their function, and we are said to be in abstraction. Where there is subjugation of the senses and perfect abstraction, the mind sees the soul. For what must one be cognizant of but his own soul, when one has made himself totally unconscious to the impressions conveyed by the senses? And seeing one's soul is Yoga. Thus we see how saucha, through an unbroken chain of effects, leads to

Next to purification, comes santosa (contentment). "The fruit of santosa is superlative felicity." Contentment is the fountain of true happiness. Our desires are infinite and insatiable, and lead but to sorrow. Happiness for which every one strives is not the result of enjoyment. There is a Persian saying, "Contentment makes one rich" nay, we say it makes one more than kings. A person is rich who has more than he desires, and, as one who is contented, has few desires—he is rich. We measure riches by wealth, but it is a false standard. The true measure of riches is

our wants. If our wants be greater than our means to supply them, we are poor; but if our wants be few we are rich. Contentment is the true philosopher's stone. It diminishes our wants and multiplies our happiness. But we hear some to object that contentment is the bane of progress; the contented people are always stationary; that multiplication of our wants is a sign of civilization, and it is only among less advanced nations that we see the so-called virtue of contentment: civilized nations are ever progressive, never content. To all this we reply: -What is after all the result of all your vaunted civilization? Has it not made men heartless, greedy and selfish? Has it not sown discontent broad and wide? Does it not give rise to pains, envy and heart-burnings? Has it not turned all our energies to material improvements, external progress, and made us forget that we have a soul to save, immortality to achieve? Has materialistic philosophy made a single soul happy, or has it not cast a gloomy shroud of sadness and doubt over all our spiritual aspirations of futurity? No, this philosophy stands self-condemned, as it has failed to achieve its object, viz., the increase of the sum total of human happiness. Nor do we admit that because a nation practises contentment it becomes incapable of progress and enterprise. Contentment only purges away the dross of self from our actions, and makes all our deeds shine with a lustre divine. It inspires the nation with love of justice and fair-play; and, since it takes away the petty, cold, calculating greediness, which is the characteristic of most of the civilized nations, it makes us truly noble. Contentment is not a foe to progress, but it offers the necessary counterbalance to that spirit of insatiate hunger, which progress tends to generate.

Now we return to the fruit of tapa or taking trouble or exercise. "The prefection of the bodily senses by the removal of impurity is the fruit of austerity." It is a well-known law of nature that exercise strengthens our bodily organs; and that, if an organ is not properly exercised, it becomes imperfect. The system of tapa lays down minute rules for the perfection of the bodily senses. By a course of severe and rigorous discipline all our senses are sharpened and perfected. Tapa during these latter days of Indian history, has degenerated into physical penance and mortifications, totally unfruitful of the beneficial results contemplated. For a description of the various kinds of tapas, the reader is

referred to treatises like Manu Sanhitâ, Yâjnyavalkya, &c. Any book on gymnastics will give more about the rules of tapas than we can do within the short space at our command. But, in passing, we may be allowed to remark that our tapas should not be confined to any one bodily organ, but to all. Thus, we should try to improve the keenness of our sight by looking steadily towards the stars, to make ourselves proof against heat and cold by bathing in cold water, during winter and so on. In fact, any practice tending towards the perfection of bodily senses is a tapas.

Fourthly, as to the fruits of incessant repetition of the word: - "Through swadhyaya, there is meeting with one's favorite deity." This requires no explanation. If we constantly and earnestly call upon a person, and if such a person does exist, it is but rational to suppose that he will answer our call. Deities or Devas are higher than pitras or spirits. Modern theology has named them angels, scraphs, cherubs, &c., while modern theosophy is pleased to call them elementals, spirits and elementaries. Some of these Devas are beneficient and others malignant; however, both classess possess powerful attributes. In India, we have a class of religionists who are known as devatâ-siddhas, i.e., those who have met with their special deity. Some worship Durgâ, others Ganesâ, some Siva, and so on. These persons, from intently repeating the name of a particular deity for a certain number of times, at last see that deity and receive certain powers as a reward of their labour. Some can cure peculiar diseases, others can find lost treasure, &c. That there is a good deal of imposition by them, and that all their vaunts and pretensions may not be true, is proved beyond doubt. But that there are genuine and real devatâ-siddhas is equally certain. But it is not a very high order of perfection after all, that we should aim at it. Rather we should leave the Devatâs to themselves, for they are potent to do evil as well as good, and it is not always easy to invoke them. Instead of worshipping any of these secondary deities, we should try to invoke none but the only one without a second, and dovote to Iswara pranidhana, the fruit of which is as follows:-

"Perfection in meditation (samadhi-siddhi) comes from persevering devotion to the Lord." In fact, as we have said in the previous chapter, this path is the easiest, most simple, and pleasantest of all. "Love thy God with all thy heart, soul, and with all thy might," is the formula which explains the

adeptship of Lord Jesus and other saints. Jnâna Yogis are very few, but the Bhakti Yoga, being simple in theory and easy of practice, has been always popular with the masses. The essence of this system of Yoga is faith—faith in one's own-self, and faith in one's own God. But the path, though less difficult, is not all smooth sailing. While Jnâna Yoga is definite and certain of its results, the Bhakti Yoga is vague, indefinite and uncertain. Trance and ecstacy are the states which sometimes so fascinate the imagination of the Bhakta, that he thinks it the ultima thule of samâdhi, and does not wish to progress further. Moreover, there is more discordance of views among religionists than among philosophers. For, religion appeals more to the feelings than intuition, and consequently there is seldom found harmony among the saints of the world. No doubt both lead to the same goal, and it is a matter of choice, which of these one prefers.

# CHAPTER VIII.

2.-Asana.

The third anga of Yoga is asana (posture). The best posture is that which is steady and pleasant. If we be uncomfortably seated, it is clear that our thoughts will be never collected. A good conscience, which follows from the practice of yama; and sound health which is the result of niyama, are no doubt very necessary. But given a clear conscience and sound health, the third requisite is good posture while practising Yoga. The later authors on Yoga mention some eighty-four different postures, e.g., Padmasana, Yogasana, Siddhasana, Sukhasana, and so on. But Patanjali is very wisely silent on this point, and leaves the question of asana to be settled by everybody for himself. He only points out the conditions of a good asana, and does not enter into details. As a guide for the beginner, we here quote some few of the postures.

The Vinu Purana gives the following directions:—"Sitting with the feet stretched out and so crossed as to touch the thighs, with the right hand stretched out and resting on the left, with the tongue fixed in the palate, and without bringing one row of teeth in contact with the other, with the eyes directed to the tip of the nose, and without glancing at any of the four quarters of the sky, let him meditate," &c.

The Buddhist method is:—"If the mode called pwankea be adopted, then the left leg is placed above the right and drawn close into the body, so that the toes of the left foot be placed evenly on the right thigh, and those of the right foot on the left thigh. But if the ts'inen-kea mode of sitting be preferred, then the right leg is to be put uppermost. The palm of the left hand should be placed in the hollow of the right, corresponding to the position of the legs. The next requirement is to straighten the body. Having first of all stretched the joints seven or eight times, let the spine be perfectly straight, neither curved nor humped, the head and neck upright, 'the nose exactly plumb with the navel, neither awry, nor slanting, nor up, nor down, but the whole face straight and perfectly fixed."

According to the Persian method, the devotee sits on his hands, cross-legged, passing the outside of the right foot over the left thigh, and that of the foot over the right thigh; he then places his hands behind his back, and holds in his left hand the great toe of the right foot, and in the right hand the great toe of the left foot, fixing his eyes intently on the tip of the nose."

The aim of Yoga being to train the will-power, a steady posture should never be neglected. Determination and firmness of will appear as much from actions, as from the outward demeanour of the person. A strong-willed person will always sit upright, and walk with upraised head, straight and steadily; while a weak person will be always changing his posture, whether sitting or standing; his gait in motion is shambling, wavering and zigzag, and his every step betrays infirmity and want of resolution of the mind. Such a one can never sit at his ease for any length of time in one posture, but will be constantly shifting it. Therefore, it is of great importance to learn 'asana.' No doubt it will be found irksome to a degree in the beginning, to be sitting like a statue without motion, in one posture; but habit will make it pleasant.

The result or fruit of practising asana is: - "There is no assault from the pairs," ie., heat and cold, hunger and thirst, &c. By assuming a steady manly posture, our nerves are braced and tightened with the tightening of the body, and enable the body toresist heat and cold better, than a loose and weak one. Now for an example: if on a cold day you sit shivering and trembling and contorting yourself into diverse postures to feel warm, ten to one you will feel more cold; but if, on the contrary, you tight yourself up, erect your spine, and sit steadily in any one of the asanas mentioned before, or in fact in any posture, you will at once feel a considerable diminution of cold and a pleasant increase of heat. The reason of this may be, that in sitting with our chest straight we inhale more oxygen, and our blood is more completely aerated than otherwise; and so enables us to keep up the normal temperature. In summer, when one is perspiring profusely and finds little relief from the fan, let him assume a good âsana, and witness with what a magic effect all the sweat vanishes and he feels comfortably cool. A steady dsana produces mental equilibrium, and thus explains some of the results which follow from its mastery. We can resist the claims of hunger and thirst for a long time, if we turn away our

thoughts from them; and asana, (by diverting our minds from them and strengthening our will) produces the desired result.

The postures should be continued not only while practising Yoga, but always. While walking, let our steps fall firm and steady, and so in sleep, &c. We should regularly drill ourselves to perfection, and must never lose sight of these apparently trifling things.

#### CHAPTER IX.

4-Prânâyâma.

Prayanama is meant to restrain the inspiration and expiration. Prâna is synonymous with breath and life. It has both these mean-The ancient philosophers of India had, at a very early period of their investigations, discovered the grand truth that life, as found in higher animals, is dependent upon oxygen. Modern science but confirms their view. Of the "tripod of life," composed of the lungs, heart, and brain, the latter two are ordinarily beyond the control of our direct volition. The heart will beat, and the hemispheres of the cerebrum will go on with their work giving birth to thought, &c., (as a rule) independent of will. These two hemispheres, as well as the heart, are not under our control. The muscular fibres of the heart contract and dilate from the action or direct influence of the brain as well as the nervous ganglia centred in its very substance. The action of the heart, on the whole, is involuntary; though sometimes, as under the influence of great fear or excitement, its motion may be accelerated or retarded considerably beyond normal limits. Unconscious cerebration goes on simultaneously with the impulse of the heart, and then manifested as conscious ideas, independent of the will. The heart is the principal organ which, by propelling the blood through the lungs aerates and purifies it, and, by distributing it through the arteries, keeps up the animal life. To suspend animal life, therefore, we must suspend the action of the heart, so that the various organs, such as the eye, the ear, &c., may become for the time paralysed, and the spirit liberated. All the senses work harmoniously so long as they receive a pure blood supply from the heart; and when that is stopped or vitiated their action also stops or becomes dull or deadened. But as the action of the heart has been shown to be involuntary, to influence it we must act through the lungs,-in other words, through the breath. Prânâyâma (or regulation of the breath) treats, consequently, of all those methods which temporarily suspend the functions of animal life, and thereby facilitate the liberation of the spirit. There are different modes of bringing about this result, but the one proposed by the Yogi through the regulation of the breath, is the easiest, and safest, and, what is its greatest

recommendation, it requires no external accessories. Fumigation, dancing, music, &c., have been employed by various mystics to bring about trance, but all these mean the help of external adjuncts. The Aryan mind, panting after absolute liberty, would never be indebted to anything beyond its own soul. It always strove to find all its resources within itself, and thus it became really, and, in the true sense of the word, free. Music and fumigating pastilles or essences and spirits, balsams and ointments, may not always be with you, and if by Prânâyâma you can bring about the same result as the Magi by his incense, or the wizard by his ointment, or the Faqir by his music, where then is the necessity of all these appliances? They seem to a true Yogi as so many fetters and hindrances, rather than helps. Thus the extreme simplicity of the methods employed by our forefathers strikes us at every turn, and gives ample proof of their wisdom and knowledge of psychology.

To understand fully the action of respiration on life, some knowledge of physiology is absolutely necessary. With this purpose we give below a short account of the three organs—the heart, lungs and brain—and shall try to show their relation with each other and action and inter-action.

To begin with the heart:—It is a small muscular sac of the size of the human fist inclined to the left side of the chest, underneath the ribs. Its apex corresponds with the left nipple and is broad at the base, resembling in form a betel leaf. Its colour is dark purple. The inside of the sack is divided into two chambers, by a muscular wall running mid-way, and called the right and left divisions. The impure blood, which is of a dark color, comes, through the various veins of the body, into one principal vein, which discharges its contents into the right half of the heart. From the right chamber, the impure blood goes to the lungs, where, being purified by absorbing oxygen, it comes to the left side of the heart, and is thence driven to the whole body by the arterial system. The two chambers of the heart contain different kinds of blood—the right half containing the dark, purple, venous blood; and the left, bright, crimson, arterial blood. The effect of the dark venous blood on the nerves is to deaden their susceptibility, while that of the bright arterial blood is to quicken the vitality; the venous blood produces asphyxia, because it contains a good deal of carbonic acid, the product of muscular waste; while the arterial blood sustains life, because it contains a great

proportion of oxygen. In the economy of the human system, the heart serves as a general caterer, which supplies nourishment to the whole body.

The lungs are intimately related to the heart. They are two large organs situated in the thoracic cavity containing air-cells. Under a microscope a small section of the substance of the lungs, if examined, will be found to consist of infinite minute cavities, lined with a very thin membrane. The blood remains outside of these cavities, which are full of air. The exchange of the carbonic acid of the blood with the oxygen of the air does not take place direct, but through the intervention of this thin membrane.

The brain is the organ of the mind, the seat of intellect and The centre whence the nerve-force for the production of combined respiratory movement appears to issue, is situated in the interior of that part of medulla oblongata, from which the pneumogastric nerves arise. This part of the medulla oblongata is the nerve centre, which gives rise to the respiratory movements and through which impulses conveyed from distant parts are reflected. With every beating of the heart and the heaving of the breath, the brain cerebrates. The effect of breathing on thought is very well explained by Swedenborg, which we quote below: -- "Thought commences and corresponds with respiration. The reader has before attended to the presence of the heaving over the body; now let him feel his thoughts, and he will see that they too heave with the mass. Wher he entertains a long thought, he draws a long breath; when he thinks quickly, his breath vibrates with rapid alternation; when the tempest of anger shakes his mind, his breath is tumultuous; when his soul is deep and tranquil, so is his respiration; when success inflates him, his lungs are as timid as his concepts. Let him make trial of the contrary; let him endeavour to think in long stretches, at the same time that he breathes in fits, and he will find that it is impossible; that in this case, the chopping will needs mince his thoughts. Now, this mind dwells in the brain, and it is the brain, therefore, which shares the varying fortunes of the breathing. Inward thoughts have inward breaths, and purer spiritual breaths hardly mixed with material."

We have said before that prânâyâma aims at suspending the functions of the physical and mental bodies, and that it tries to do so, among other things, by reducing the beating of the heart through restraining the breath. This is the highest aim of prânâyâma.

But now-a-days those who practise Yoga and prânâyâma generally do not think of reducing the normal action of the heart. They wish to harmonise the faculties by slow, steady and synchronous breathing. The mind may be compared to a gas flame, which is being constantly agitated by the uneven flow of the gas from the pipe, and not being well protected by properly constructed chimneys and shades from external air; the blood which the heart sends to the brain is the gas which sustains the flame of the mind; and owing to the various passions and feelings, the supply of blood to the brain is not always constant; and the mind flickers and flutters, and sheds but a tremulous light. Therefore, by the practice of the prânâyâmic method, the Yogi, consciously or unconsciously, sends a constant, uninterrupted and equable stream of blood to the brain, and tries to keep the flame ever steady.

The methods of pranayama are infinite, and a vast majority of them very difficult to practise. Among the Persians, it is known by the name of habs-i-dam, confining of breath. The technical name of inspiration is puraka; expiration is called rechaka, and restraining of breath is known as kumbhaka. One of the methods in general practice is the following: -Close with the thumb of the right hand the right nostril, and breathe slowly through the left one, repeating seven times the word Om; then close both the nostrils and restrain the breath for a space of time sufficient for repeating the sacred formula Om tat sat (or any other favourite mantra) fourteen times; and then breathe out through the right nostril, repeating the mystic syllable seven times. This should be practised continually till the Yogi can sit in kumbhaka for minutes together. It can be done by slowly increasing the period of kumbhaka by increasing the duration from fourteen to twenty-one times, and so on by every increment of seven. There are ordinary grihastas even, who have carried the practice of kumbhaka to such lengths that they can easily restrain their breath for five or six A beginner needs not despair if he can, after the practice of a month, withhold his breath for a minute,—as a minute will seem like an hour.

Another method peculiar to the Persian is the following:—Sitting in a good *âsana*, inspire slowly, repeating the word *nêst* till the lungs are so much filled that the pressure of the diaphragm is felt at the navel; then incline the head towards the right breast,

reciting the word hasti, and expel the breath; and raise the head up, take a deep inspiration, repeating the word magar; afterwards uttering yâzdân, and, inclining the head on the left side. expel the "The devotee makes no pause between the words thus recited." The formula is nêst hasti, magar yâzdân. "There is no existence save God." In this system, there is no kumbhaka, but rechaka and puraka only, and the period between them is gradually lessened, so that in one minute the devotee repeats the formula more than a hundred times. We saw a Muhammadan friend of ours practising this method; but he had substituted, instead of the above words, the formula Allah Hu, -raising his head with Allah and throwing it down with Hu. He repeated them so very quickly, and threw his head from one side to the other so incessantly, that within a short time he felt exhausted, and afterwards informed us that he could go into a trance within five minutes by continuing it. Another modification of the same method is that in which the devotee raises and drops his head and utters several formulæ in one breath, gradually increasing their number. This latter method is more calm and less exciting, and the duration of kumbhaka, being continually increased, approaches more to the Hindu system, and is the real habs-i-dam, -restraining of the breath.

Another Persian method is:-"The worshipper, having closed the right nostril, enumerates the names of God from one to sixteen times, and, whilst counting, draws his breath upwards, after which he repeats it twenty-two times lets the breath escape out of the right nostril, and, whilst counting, propels the breath aloft, thus passing from the six khans or stages to the seventh; until, from the intensity of imagination, he arrives at a state in which he thinks that his soul and breath are bound like the jet of a fountain to the crown of the head." After this, there follows a very peculiar and mystical passage: - "As causing the breath to mount to the crown of the head is a power peculiar to the most eminent persons, so whoever can convey his breath and soul together to that part becomes the viceregent of God." We-do not say that we have fully understood the above passage, but having some knowledge of the symbolical writing of our forefathers, we think that the above sentence should be construed not in its literal sense, but occult signification. Breath is the vehicle of thought, soul or jîvâtmâ; this jivâtmâ must be purified and united with the paramâtmâ, whose seat is represented to be the crown of the

head. When this unification is complete, man becomes one with Brahma.

The seven stages alluded to above are the following: -(1) between the organ of generation and anus; (2) the root of the organ; (3) the navel; (4) the heart; (5) the throat, (6) between the eyebrows; and (7) the crown of the head. The first is the seat of the earth; the second, of the water; the third, of the fire; the fourth, of air; the fifth, of the ether; the sixth, of the mind; and the seventh, of the Paramatma. The human soul must pass through all these stages before it can join with its original source. first is the cause of the physical body, the second, of vital force, the third, of the astral body or Linga Śarîra, the fourth, of the aerial body or Kâmrûpa, the fifth, of the etherial body or elemental spirit, the sixth is the human soul, and the seventh needs no explanation. A Yogî, as long as he does not conquer the first step, stands in need of solid food; when he reaches the second stage, he can dispense with it, and would require only liquid food; and the more he progresses, the more subtle becomes his nourishment. We have rather digressed from our subject intentionally, in order to warn the unguided reader of Yoga not to take literally whatever he finds in those ancient occult books. Nay, he may meet with some misled and misleading Yogis who will seriously tell him to practise pranayama by drawing his breath forcibly up to the Brahmarandhra,—a feat which, under the present constitution of our body, is simply impossible. Ignorant, self-taught Yogis are always exposed to the danger of degenerating into Hatha Yoga. We know of a lady who, putting a wrong interpretation on a passage in the Bhagavat Gita, practised prinayima all night and became mad; and it was after many days that she regained her intellect, after being daily mesmerised by her brother.

Buddhists enumerate four kinds of respiration:—"1st, the windy; 2nd, gasping; 3rd, emotional; and 4th, pure respiration. The first three modes are unharmonised; the last is harmonised. When the breath passing in and out of the nostrils is perceived by the noise it makes, it is called windy; second, although there is no noise in breathing, yet, when the respiration is broken and uneven, as though it comes not through a clear passage, it is gasping; the third is emotional, when, although there is no noise or gasping, still the respiration is not equable or smooth. Proper and pure respiration is that in which there is neither noise nor gasping nor

uneven breathing, but it is calm and regular, the sign of an equable and well balanced mind."

Another method of regulating the breath is as follows:-Close with the thumb of your right hand the right ear, and with that of the left hand, the left ear. Close with the two index fingers the two eyes, place the two middle fingers upon the two nostrils, and let the remaining fingers press upon the upper and the lower lips. Draw a deep breath, close both the upper nostrils at once, and swallow the breath. This act of swallowing, if well done, will make a partial vacuum in the passages of the nostrils and the mouth, and there will be felt a strain upon the auditory nerves which. will be partially paralysed, followed by confused humming in the ears Keep the breath inside as long as you conveneintly can; then expire it slowly, and so on. Swallowing of the breath not only facilitates the deadening of the nerves of the ear, but after some time the eye in its turn will be affected. Strange coruscations similarly, blue and white flashes like the lightning, will pass before the eyes. These lights must not be mistaken for the pure astral light of which we will speak soon, but they owe their existence to the physical pressure which falls upon the optic nerve."

"Another mode, which is rather dangerous, is by directing the current of the breath towards the heart. Breath is drawn in such a way that the left lung is distended more than the right, and presses upon the heart. But the process being somewhat perilous, and the present writer having pledged his word to his instructor not to reveal it without his express permission, though there is after all nothing much in it worth keeping back, he forbears for the present from entering into details. Broad hints, however, have been given in the foregoing lines, which, if understood and practised, might lead to speedy attainment of perfection in prânâyâma than any other method."

Sanskrit authors of comparatively modern period unnecessarily complicate this simple system of pranayama, as taught by the original teacher, Patanjali, by enumerating five different kinds of vâyus or winds. These vâyus preside over the various functions in the human economy, and are called—1st, the Prânâ vâyu, or the ascending air with its seat at the fore end or tip of the nose; 2nd, the Apana vayu or the descending air with its seat in the anus; 3rd, the Vyana vâyu moves in all directions, and is present in all parts of the body; 4th, the Udana vayu is the ascending air, situated

in the throat; 5th, Samâna vâyu, the air inside the body, which helps the digestion of food. "These five vital airs originate in the active attribute of ether and other elements. With the five organs action they constitute what is designated "the life-sac." From the above classification of vâgus and their intimate connection with the life-sac or anna-maya koşa it has been argued that to suspend, though temporarily, the active phenomena of life one must have control over these five winds. But to us all this seems to be altogether unnecessary. Proper regulation of the Prâṇavâyu is sufficient for the purpose, and we need not try to learn the method of regulating the other winds.

Prânâyama is both natural as well as artificial. Whenever a person thinks intensely on a subject, his breath of itself assumes proper prânâyamic motion. Observe the respiration of one in deep, sleep and you will get some idea of what should be the proper duration, etc., of the breath for a Yogi. A Yogi but consciously produces that state of respiration which is favourable for contemplation, as others produce occasionally and unconsciously. Often one can in the stillness of night, when sleep does not visit his eyelids, and ideas flow uncalled and unasked for put himself to sleep by merely drawing in and expelling breath simultaneously and synchronously with that of any other person sleeping near him. Thus often by bringing one's breath in harmony with that of another he can enjoy the same state for felicity as the other; and though we cannot vouch for the truth of the theory from our own personal experience, yet we say there might be something in that saying, which asserts: "bring thy breath in harmony with that of another, and thou wilt know what passes in his mind."

The hygienic effect of pranayama is beyond doubt. We have seen a friend curing small ailments like headache or approach of fever and cold, by simply practising pranayama.

There are many points in connection with regulation of breath which we now-a-days class among superstitions, since we have lost the rationale. Thus it is said that one's undertakings will all prove successful if he commences it when he respires through his right nostril. Similarly, if you start from your home to visit a friend, and wish to know whether you will find him or not at home, examine your breath; if it flows through the right nostril, you will see him, otherwise not. There are others who could tell the hour of the day from the motion of their breath,

It is said, that in every healthy person the breath (technically known as *sura*) changes from one nostril to the other at well-established regular intervals, and thus from its being right or left-sided, those practised in it can approximately say the hour of the day.

Now, for the fruit or result of pranayama: -- "Thereby is removed the obscuration of the light." The light here alluded to is the pure sattvik light which the Yogi sees in his heart when in deep contemplation. It may be the same light which the mesmerised subjects of Baron Reichenbach saw issuing from the poles of the magnet, &c. When mesmerising, we have invariably found that the first thing which the mesmerised person sees, as soon as his eyes are closed in utter darkness, as black as night. Slowly, in this darkness there are seen flashes of blue light which growing stronger, the subject begins to see a blue atmosphere surrounding him. This is the chidahasa of the Vedantins, the region of imagination. Pictures and persons seen in this light are generally the products of the brain of the sensitive, and have no objective reality. This light gives way to pure white electric light, very brilliant, and described as more pleasant, clear and luminous than that of the sun. This is the chidakasa proper, the light of intelligence or soul, through which the clairvoyant sees.

A further result of pranayama is "that the mind becomes fit for acts of attention." This requires no explanation. When there is harmony in breathing, there also ensues harmony in ideas, and the mind becomes better adapted to acts of attention.

#### NOTE.

The importance of Pranayama is recognized by some of the celebrated medical authorities of the present day as may be gathered from the following extract from "A Lecture on means for the Prolongation of Life" delivered by Sir Hermann Weber, M. D., F.R. C.P., before the Royal College of Physicians of London and published is the *British Medical Journal* for December 5th, 1903. It in needless to add that "Respiratory Exercises" mean Pranayama.

# RESPIRATORY EXERCISES.

"The remarkable improvement in the heart's nutrition and action is, I think, to a great degree caused by the deep inspirations which are necessitated by the act of climbing, especially steady and prolonged climbing. This consideration has led me to pay particular attention to respiratory exercises; which since then have been very useful to myself and many others, especially persons with weak heart muscles. I make no claim of originality for these exercises; they are only a modification of several older systems of gymnastics. As in walking and other bodily exercises, the amount and modus of respiratory movements which are useful, greatly vary with the inidividual condition, and must be adapted to the latter. It is often injurious in cases of weakness of the heart or lungs, or the sequelæ of pneumonia or pleurisy or other acute disease, especially influenza, to begin at once with forced respiratory movements. I have mostly commenced with moderately deep inspirations and expirations, continued during three to five minutes, once or twice a day, and have gradually increased the exercise to ten minutes or a quarter of an hour. The depth of each inspiration and expiration, is likewise to be only gradually increased. At the beginning, a sixth or a quarter or half a minute, for every inspiration and every expiration ought to be sufficient; if this is well borne, each act may be gradually prolonged in duration, so that in the majority of cases each inspiration and each expiration may be brought up to a minute. All the movements are to be made slowly, not rapidly. I usually advise to inspire in the erect position, with raised arms and closed mouth, and to bend down the body during expiration,

so that the fingers touch the ground or the toes. By degrees one can learn to make several up-and-down movements during every inspiration, and bend and raise the body several times during the expiration. By this alternate bending and raising of the body we gain the additional advantage of strengthening the lumbar muscles and, through this, successfully combating the tendency to lumbago. Another useful combination with the respiratory exercises is the turning of the body round the axis of the spinal column, alternately with deep inspiration from left to right, and with expiration from right to left, with half raised arms. By this movement we bring into action some of the muscles of the spine which are apt to be only imperfectly used by most persons in advanced years; and the stiffness of the neck and spine, and the tendency to stoop, so common in old people, can be to some degree corrected by this kind of movement, if commenced early enough and practised regularly and thoroughly. The swinging of the arms round the shoulder-joint is, likewise, a useful combination. In addition to the influence on the circulation, the respiratory movements keep up the nutrition and efficiency of the lungs themselves, which undergo in old age a kind of atrophy; the walls of the smallest divisions and air-cells become thinner, and a kind of senile emphysema in these exercises is to some degree prevented. Another important influence consists in maintaining the elasticity of the chest walls, which are apt to become stiff in old age, and thus to interfere with free movements of the lungs and the pleura.

"If for some reason the erect position should be inconvenient, the mere respiratory movements can be made also in the horizontal and sitting positions. I have already alluded to the additional advantage of the compression of the abdomen and the blood vessels and organs contained in the abdominal cavity, and we may further point out that the action of the serous membranes, of the pleura, the pericardium, and the peritoneum are also beneficially influenced by the deep respiratory movements; they constitute a kind of massage to the lungs, the thoracic walls, pericardium, and heart (Sir Lauder Brunton). \* \* \*

"We must, however, not be satisfied with the few minutes of respiratory exercises, but we must make a habit of taking at several other times of each day deep inspirations and expirations, especially while walking. Breathing exercises are especially useful

to literary workers, statesmen, professional men, and others who are unable to take one of the usual modes of exercise. The most convenient time for practising them is in the morning before or after the bath, when the body is loosely covered with flannel. I ought to add that they are not suitable for very delicate persons; they are, for instance, injurious in great dilatation of the heart with or without valvular disease. \* \* \* On the other hand, their judicious use may be regarded as one of the preventives of diseases of the lungs, and can also be rendered beneficial in the later stages of convalescence from acute disease, and under medical guidance in some apyretic forms of chronic tuberculosis."

#### CHAPTER X.

5.—Pratyâhâra.

"Pratyahara is as it were the accommodation of the senses to the nature of the mind in the absence of concernment with each one's own object. This fruit of this is the complete subjection of the senses." Mind in ordinary men is the slave of the senses. our sensations are pleasant, we feel pleasure; if painful, we are pained. Senses not only domineer, but tyrannize over the mind. Therefore, when the Yogi has passed through all the four stages enumerated above, i.e., yama, niyama, asana and pranayama, he should try to accommodate his senses to the nature of his mind. When he does not wish to see, let not external things make any impression on his retina, though he may have his eyes wide open. When he has no mind to hear, let no external sound make any impression on the nerves of the cochlea, and so on; not only he should be the negative master over his senses, i.e., restraining them from their functions whenever he wishes, but he should be so complete and perfect master over them, that they should respond like obedient servants to every call of his mind. When his mind thinks of a pleasant picture, let the nerves of the eye catch up the thought and show it to him in objective reality. When he thinks of a sound, let the ears responding to the thought make him hear it as well. When he imagines of a smell, let his olfactory nerves feel the sensation. In fact, pratythara is that state in which the subjective world overcomes the objective, and imagination is exalted to such a pitch that all its pictures stand forth vividly on the canvas of objectivity. The practice of pranayama as invariably induces the pratyahara as the passes of a strong mesmeriser produce sleep. Yoga has been very happily termed self-mesmerisation, in which the subject is the mystic's own body. As in mesmerism, the operator can make his subject see any sight, hear any sound, smell any odour, taste any taste, or feel any sensation which the operator imagines, so the Yogi, who has reached the fifth stage, has a similar control over the organs of his body. He asserts the supremacy of the mind over the body by the same will-force as the ordinary mesmeriser, and as the latter makes his patient unconscious to all external sensations, so that a gun may be fired without his hearing it;

pungent odours like that of ammonia may be held near the nose without his smelling it; brilliant light may pass unnoticed when focussed on his eyes, for the *iris* remains inert; pungent chillies may be placed on the tongue, and he will swallow them without showing any sign of pain; so does many a Yogi get supremacy over his own body so as to defy sensation. Pratyâhâra is not a distinct method in itself, but is a result of prâṇâyâma. There are no rules laid down for the subjugation of the senses, as there are for the regulation of the breath; but it comes in the wake of the other four processes. When in practising prâṇâyâma the âbharana or obscuration of light is removed and the Yogi sees the pellucid Chidâkâsha (the pure spiritual light), he enjoys such pleasant sensations that of itself his mind is transferred from taking cognition of the external things to internal ideas, and the senses become inactive.

Thus we have treated of the five externalities of Yoga—the Bahiranga, as they are called. The mind has not yet been reached, as up to this time we have been dealing only with the body. The last of these five stages culminates in the suppression of the senses and total subjugation of the body to the mind. The remaining three stages treat of the methods of subjecting the mind to the soul, and these processes are called antaranga (internal) in relation to the body; while considered in relation to the soul they are Bahiranga.

TABLE OF METHODS.

		l <b>II</b>
Methods culminating in the subjugation of the body.	Methods culminating in the subjugating of the mind.	Method of union of the human Atma with the Paramatma.
1. Yama   Sign   Si	Antaranga in relation to class I, but Bahiranga to class I, but Bahiranga to class III.	Nirvikalpa Samādhi,

### CHAPTER XI.

(Pratyâhûra and Anæsthetics.)

We have said before, that there are other methods of suspending the nerves of consciousness, or physical life, besides Prâṇayâma and Pratyâhâra. Some of them are occult; in short, the agency through which these results are produced is not properly understood by modern scientists; there are others which may be termed scientific in the limited acceptation of the term. All these methods tend to produce unconsciousness, to suspend vitality, and to bring on temporary death. A man in this state of Pratyâhâra, whether induced by medicinal drugs, or by the occult manipulation of vâyâ and âkâs is little removed from a vegetable in the external manifestations of life; but his mental consciousness is at the same time much intensified.

The medicinal drugs which produce Pratyâhâra are known as anæsthetics. "When inhaled in the form of vapour, they possess the property of destroying consciousness (?) and at the same time causing insensibility to pain." The most important of them are (1) chloroform, (2) ether, (3) nitrous oxide gas, etc. Ether was formerly in greater demand than at present; now chloroform reigns supreme; while nitrous oxide gas, also known as the laughing gas, is used for smaller operations, by Dentists. The principal condition of their administration is the same, as that required in Yoga, viz.,-"the patient should fast for 5 or 6 hours before chloroform is exhibited," so also "before administering the nitrous oxide gas; the only precaution to be observed is that a meal should not have been recently taken." Messrs. Lallemand, Perin and Duroy observe :-- "We have usually experimented [with chloroform] only on fasting animals, but once we happened to give chloroform to a dog, whilst it was digesting a full meal. The course of the phenomena was so irregular and so grave (the animal dying a short time afterwards) that we considered it our duty to record the experiment. In all experiments wherein the dogs were fasting, the mark of etherism was regular." But in submitting to "inhalation three dogs, a short time after they had taken food, the results were incomplete. The animals betrayed a painful

anxiety, and rejected the food which loaded the stomach, the vomiting relieved them."

The nitrous oxide gas is the safest as an anæsthetic, leaving no injurious results. It doest not act chemically on the blood, and is soon eliminated out of the system when natural respiration is commenced. The action of chloroform in its various stages towards anæsthesia will do for an illustration:—

"When inhaled in small doses, it produces a slight species of inebriation, with some impairment of vision and common sensibility, consciousness remaining. The sensation produced by these small doses are usually of a pleasurable character." In the second stage, "if the inhalation be continued longer, the patient passes into a dreamy ?) state, sometimes with considerable mental excitement, but with loss of common sensibility." This stage corresponds with Pratyâhâra, when the Yogi loses common physical sensibility, but still retains consciousness. By carrying on the inhalation "the patient loses the power of voluntary motion, and he passes into unconsciousness; then there is an inclination of the eyes upwards, and complete suspension of the mental faculties." This in Yoga corresponds to savikalpa samádhi. Here modern medical science stops, and does not profess to go beyond. It has studied with great care and precaution, taken note of the minute changes which the body of the patient undergoes successively, but has not been equally successful in tracing the mental side of the picture. science of Yoga steps in to supply the hiatus. If its results are to be credited (and we do not see why they should not), then we must perforce differ from the scientists who would have us believe that the last stage of anæsthesia is loss of consciousness. We are taught by those who have experimented with the mind, that the last stage, far from being loss of consciousness, is the highest and absolute state of consciousness which the human spirit, in its present stage of development, is capable of. Loss of memory which ordinary men experience when returning to their normal condition from a state of anæsthesia is no more proof of toss of consciousness than the Sushuptiavastha (the state of profound dreamless sleep). It requires special training to transfer the spiritual consciousness back into the physical consciousness. Some are naturally endowed with this faculty, and are born seers and magicians; while others can develope it by a painful and laborious course of mental training, and are known as Adepts, Yogis, &c.

Some of the results of anæsthesia and the conditions of its administration throw a curious side-light on the truth of Yoga and the phenomena observed in Pratyâhâra. We give the following in confirmation of our assertion from a book on Chloroform by Dr. A. E. Samson, M. B. In the second stage "the senses become affected, frequently, the sounds in the room are exaggerated in their intensity, the tickling of the clock becomes like the falling of a ponderous hammer. The surrounding objects become dim and as it were dissolve in light, and then a veil enwraps them all. A strange effect is the phenomena of narcotic reminiscence. Events of the past life may be recalled, conversations may be repeated, and actions reproduced. I have heard a young girl, throughout the whole course of a surgical operation, sing, 'Beautiful star' correctly, word for word and note for note." Similarly the precautions, necessary in the administration of anæsthetics, are almost the same as required by the Yogi Thus, to quote the same authority: - "Of all conditions of system, probably the worst to bear chloroform is alcoholism. It is a most note-worthy fact that when we look over the records of death from chloroform, we find that very many have occurred in hard drinkers. Intemperance induces a state of system most inimical to chloroform." For chloroform substitute Yoga, and it will be equally true. "The average age at which death from chloroform has occurred is 30, the married are almost twice the number." Here again we see the necessity of celibacy and the early practice of Yoga.

#### CHAPTER XII.

Antaranga Yoga.

The Psychic or super-normal powers, as enumerated by Patañjali, are many. Men can acquire them by certain training, a training which requires the development of spiritual faculties dormant in every man. That training has been divided into two parts:—Bahiranga (External or Subsidiary) and Antaranga (Internal or Primary). The Bahiranga consist of five parts, viz., Yama, Niyama Âsana, Prâṇâyâma, Pratyâhâra. Yama enjoins the observance of the following five rules:—1, Not to injure any living being (Ahinsâ); 2, Never to tell a lie and always to speak the truth, (Satya); 3, Never to steal another's property (Asteya); 4, Always to be pure and chaste, or celibacy (Brahmacharya); 5, Never to covet any thing (Aparigraha).

The Niyama enjoins the observance of the following :-

- 1. Be always pure, and observe the rules of purification. (For a detailed account of these, see "Daily Practice of the Hindus," recently published);
  - 2. Be always content;
  - 3. Observe austerity and asceticism;
  - 4. Study sacred books;
    - 5. Be perseveringly devoted to God.

The rules of Asana or the postures are various. There are some 84 postures in which a Yogi can sit, some six of which are more important.

The rules of Pranayama or regulation of breath have already been given before.

Lastly, Pratyâhâra is the accommodation of the senses to the nature of the mind, or, in other words, the complete subjection of the senses.

The above are then the externalities of Yoga on which we need not dwell longer. They may be summed up in the following thirteen rules:—

- 4. Do not injure any living creature, but love all. o
- 2. Always speak the truth.
- 3. Never commit theft (or wrongly take another's property).
- 4. Observe chastity and celibacy.
- 5. Forsake covetousness.
- 6. Be always pure in body and mind.

- 7. Be always contented.
- 8. Observe austerities and learn endurance.
- 9. Study sacred books and repeat sacred formulas.
  - 10. Love the Lord with all thy heart and soul.
- 11. While practising Yoga, sit in a posture which is comfortable and easy.
- 12. Being so seated, regulate your breath by observing the rules of inspiring, expiring and retaining of breath.
- 13. Completely subdue all your senses and bring them in harmony with mind.

The observance of the above thirteen rules will prepare the aspirant for the attainment of higher powers. How to attain them is the immediate object of our discussion. All psychic powers are obtained and wonders worked through sanyama. This sanyama is the harmonious and simultaneous working of the three faculties or conditions of mind, called Dhâranâ, Dhyâna, and Samâdhi. These three constitute the internal or the primary or the essential part of Yoga. We shall now enter upon a detailed description of these.

Dhâranâ is the fixing of the thinking principle (chitta) to a particular locality. This is the definition of Patanjali, and requires explanation to make its meaning clear. When the mind is bound up in a particular object or thinks only of a particular thing, it is said to hold (dharana) that thing. The effort to catch hold of the object, and to keep it before the mind's eye, or, in other words, the effort to keep the mind fixed on a particular object, is dhârana. In Yoga, mind is fixed consecutively on various parts of the body, for example, on the navel, on the heart, on the throat. &c. A little experience will show that it is a difficult task to bind up the chitta or mind within a specified locality. Try to concentrate your mind, for example, on your heart, and try to keep it within the limit prescribed, and you will find it will soon slide out of it, roving about everywhere else, rather be confined to the place where you would like to have it. Or, to take another example, try to imagine and realise the picture of a flower, say rose. The effort in catching hold of the idea of the rose and keeping it before the mental eye is what is meant by the word Dharana, as used by Patanjali Or, to take another example from the Hindu system of worship. A man is a worshipper of Siva, when he enters on the path of mentally worshipping Siva, sits in an easy posture, puts down

the physical agitation by regulating his breath, composes his mind, and then practises dhâranâs; i.e., he closes his eyes, and makes mental effort to picture the figure of Siva. When this effort succeeds, the picture is developed and comes out prominently and distinctly in the field of mental vision. Here is then the consummation of the dhâranâ of the devotee.

After dhâranû comes dhyana, which is defined to be the course of uniform modification of knowledge in that place where the internal organ (chitta) is fixed in Dhâranâ. The word Dhyâna has been translated in English by the word contemplation. In contemplation, as above defined, there is a uniform course of knowledge of the object That is to say, in contemplation the mind performs two operations, it uniformly is conscious of the object of Dhâranâ; and it rejects every other thought incongruous with the above. difference between the Dhâranâ and the Dhyâna consists in this: the first is the fixing of attention on a particular object or thought, out of many; but it supposes that there are other thoughts also in the mental field, along with the idea on which attention is directed. But in contemplation, all such extraneous thoughts are rejected and driven out, and the mind is fixed on the particular thought which reigns supreme and excludes all other thoughts; and the mind is conscious and cognisant of that idea and of no other, and does not allow any other idea to distract its attention.

After dhâranâ and dhyâna, comes Samâdhi. In contemplation or dhyâna the consciousness, uniform and without break, flows in one channel, i.e., of the object of contemplation. In Samâdhi, this state of mental concentration reaches its culmination. It is defined to be the same contemplation or Dhyâna, when it arises only about a substance or object of sense, and is then like non-existence of itself. When by constant practice of contemplation, the consciousness of all other objects than the object contemplated is completely lost, and when the mind is intent upon that contemplated object only, that oneness of mind is Samâdhi.

The three states—dhâranâ, dhyâna and samâdhi—rise by gradual gradations. In dhâranâ there is an effort to fix the mind on the object to be contemplated; in Dhyâna that object having risen vividly before the mental vision, there is an effort to concentrate the consciousness in that object, to the exclusion of every other idea; in samâdhi, this effort having succeeded, the mind loses, as if its own form, and becomes one with the object contemi-

plated. These three—dhâranâ, dhyâna and samâdhi—will thus be apparent to be but the various stages of one mental effort or work, viz., the effort of concentration. There is no difference in kind between them, but only one of degree. These three conjointly are called Sanyama. Every effort of concentration consists of these three parts.

What is then the result of Sanyama. The result is the attainment of

# The first psychic power.

The light of Prajnâ or soul bursts forth when one has mastered or has obtained full control over Sanyama. When by constant practice and training one can perform sanyama about any object with ease and for long, the light of spiritual intelligence then manifests itself. Through and by the medium of that light, knowledge of higher or suksma universe is obtained. Through that astral light wonders are wrought, and the so-called miracles performed.

# A BRIEF SKETCH OF VEDANTA AND YOGA.

Q.—Who is the  $adhik\hat{a}ri$ , or the person qualified to learn Vedanta and Yoga?

A.—He who is pure in his thoughts, mild in his words, and being free from all evil deeds, is benevolent towards all; who performs all the duties prescribed by the Sastras and Vedas; who moving in this world is not ensuared by it, and who has a burning, longing, panting and yearning after emancipation.

Q.—How should such a mumuhsu acquire self-knowledge?

A.—By means of the four sâdhanas:—

(1). Distinguishing between the real and the non-real, the phenomena and the noumena, the eternal and the transient, realising that Brahma is the only truth.

(2). Performing works from the most disinterested motives, doing good for the sake of good, without expecting any reward here or hereafter.

(3). Having faith, endurance, self-control, passivity, abstinence, and intensity of thought.

(4'. A strong desire for Nirvâna.

Q. -What is the subject of Vedanta?

A.—To prove that the Paramâtmâ and Jivâtma are one and the same in essence—the human spirit being the reflection of the Divine Spirit.

Q.-What is the necessity of such a knowledge?

A.—The aim of all systems of philosophy is to acquire freedom from pain. Worldy philosophies, like medicine, etc., give momentary relief from pain, which might recur. True philosophy gives eternal peace and bliss. Vedanta does so.

Q.—What are the arguments to prove your position?

A.—Arguments are three—1, authority; 2, reason; 3, experience.

Q.—What is authority?

A.—Authority is the Veda, as interpreted by the light of Nature, Upanisads, and the sayings of the great men of different climes and ages.

Q.—Quote some passages from the Veda, to prove the identity of human and divine spirits.

A.—Such passages of the Vedas are known as mahavakyas.

1. Tat twam asi: Thou art that (Brahma).

2. Ayam âtma Brahma: - This self (Âtma) is Brahma.

3. Ekamevadwitiyam: -One without a second.

4. Tasya bhasa sarvam idam bibhati:—His light illumines all these.

5. Yo sarasau Purushah soham asmi:--What is this purusha (Brahma), the same am I.

6. Dvitîad vai bhayam bhavati:—From duality there is fear.

7. Neha nanasti kinchana:—All the appearances are nothing.

8. Sarva khalvidam Brahma: -All this is verily Brahma.

Q.—Give some other authorities from the teachings of other nations.

A.--1. Socrates said:—"The soul was allied to the Divine Being by similarity of nature."

2. Plato believed this world a mirage, non-reality, and an obstacle to divine knowledge.

3. Cicero said: —"I would swear that the soul is divine."

4. M. A. Autoninus says:—"Soul is all-intelligence, and a portion of the divinity."

5. Plotinus taught:—" By reducing the soul to abstraction we are one with the Infinite."

6. Philo says: - "The soul of man is divine."

7. Proclus:—"Know the divinity that is within you, that you may know the divine one, of which your soul is a ray."

8. Spinoza:--"God is the only substance."

9. Mansûr, a Muhammadam mystic, was crucified, because he said 'Anal Haq' (I am God.)

10. Hafiz Shams-i-Tabriz, Mawlana Rumi, Abu Ali Kalendar, were all Vedantists. Christ said: "Ye are gods."

Q.—What are the reasons that the soul is divine and the world a dream?

\*A.—If we believe that the human soul is different from God, then the question arises in what relation does that God stand

<sup>\*</sup>If we do not believe the soul to be a portion of divinity and the world a dream, we are forced to the other hypothesis that the soul is separate from God, and

to us? As a ruler, he would seem to be the most tyrannical being, seeing that the world is full of misery. But this need not be a stumbling block, if we believe that the whole world is a dream. We have many consciousnesses—our waking consciousness, our sleeping consciousness of susupti, our dreaming, and our divine consciousness. Now in every one of these states, the ideas presented to us seem to be real, and for the time being we believe them to be real. But no sooner is that state changed, than we think the ideas of that state to be unreal, and the ideas of our new state to be real. Therefore, the world is an idea, and spirit the only substance.

Q.—The dreams of no two persons ever coincide, nor do the same dreams recur again. If then the world were a dream, how do all men see it in the same way, and why does it always appear the same?

A.—The world is not a dream of an ordinary man; the universe is a dream in the consciousness of the Brahma. As a great magnetiser can make his audience see, hear, perceive, &c., anything which he strongly wills, so the eternal will of the Brahma has made this world through his Mâyâ or willforce or delusion. He wills that we should see so and so, and we do so: but when we become He, the delusion vanishes.

Q.—If the world be a dream, there is no such thing as vice or virtue, good or bad, and we are not responsible for what we do.

A.—The world is false from paramarthika point of view, but is real from relative point of view, and for all practical purposes we must consider it to be so. As a cup of water will intoxicate a mesmerised subject, if he is told that it is wine, though water has no such property, so a person, as long as he is not emancipated, will suffer the consequences of his karmas, simply because he still is involved in Mâyâ.

the world is a reality. If these two substances—soul and Matter—be real, then they must be eternal, for to say that they were created by the will of God from nothing is an absurdity, for out of nothing something cannot be produced. To say that the substance of matter came out of God would also be derogatory to His dignity, for then non-intelligence would come out of perfect intelligence. For similar reasons, the materialistic theory, that soul is an evolution of matter is untenable, as, according to this doctrine intelligence would be produced out of non-intelligence. Thus we are led to three alternatives—(1) to believe the soul and matter to be eternal, which would be atheistic: it would do away with God; (2) the substance of the world is a portion of God—a doctrine derogatory to Godhead; (3) that the soul is a portion of divinity, and the world a dream.

Q.-How do you prove from experience that Paramâtmâ and Jivâtmâ are one?

A .- Because the lives of those persons who had reached the threshold of Nirvana prove it conclusively. They possessed all those attributes which we ascribe to God. They performed deeds which we in our ignorance call miracles and supernatural, Persons like Krishna, Buddha, Shankaracharya show by their lives that they are gods.

Q.-How should one, then, practically unite himself with God?

A.—The method lies through the practice of Yoga.

Q.—Define Yoga.

A.-Yoga is the suspension of the various modifications of the mind.

Q .- How many kinds of Yoga are there?

A .- Many kinds of Yoga have been enumerated by ancient authors, i.e., Karma Yoga or Hatha Yoga, Mantra Yoga, Râja Yoga, &c But of all these, only the Hatha Yoga and the Raja Yoga need be mentioned here.

Q.—Define and distinguish between the Hatha Yoga and the Râja Yoga.

A .- The Hatha Yoga is a process of physical training, in order to strengthen the will. The Raja Yoga is a process of pure mental training, for the same purpose. The Hatha Yoga is the lowest, the Raja Yoga the middle, and the Siva Yoga (i.e., spiritual method) the highest.

Q.—How should one practise Râja Yoga?

 $\Lambda$ .—The adhikârî, as defined above, should select first a suitable place, free from all disturbances, &c., and a suitable time when his mind is pure and elevated, and his body in its normal healthy state. He should practise yama, niyama, asana, pranayama, pratyâhara and sanyama.

Q.—Define Yama.

A.—Yama is the first step of Yoga. It requires the adhikara to practise the following five virtues:-

Ahinsa:-Not killing or doing injury to any animal, (1). and not eating animal food.

(2). Satya: -Speaking truth under every circumstance. Asteya: -Non-stealing.

Bramacharya: - Continence and chastity of mind and (4).deed.

(5). Aparigraha:—Non-covetousness of things of this as well as of the world to come.

Q.-What is Niyama?

A.—The Niyama is also fivefold—

(1). Saucha: - Purification of body and mind.

(2). Santosa: - Contentment with one's state, without grumbling.

(3). Tapas:—Purification of bodily senses.

(4). Swadhydya: --Silently muttering any religious formula, and study of sacred books.

(5). Iswara pranidhana: -Persevering devotion to God.

Q.—What asana (posture) should one adopt?

A.—Any posture which is steady and convenient. Do not change it at all.

Q.—What should one do after this?

A.—Having assumed a steady and pleasant posture, let him practise pranayama, if he likes. Pranayama is not absolutely necessary for Rája Yoga. The general method of Prâṇâyâma "consists in three modifications of breathing. The first act is expiration, which is performed through the right nostril, while the left is closed with the fingers of the right hand; this is called Rechaka; the thumb is then placed upon the right nostril and the fingers raised from the left, through which breath is inhaled; this is called Puraka; in the third act both nostrils are closed and breathing suspended; this is Kumbhaka." First Puraka, then Kumbhaka and then Rechaka. The Kumbhaka or non-breathing should at least be practised for 30 seconds. To estimate this period, repeat last 30 times the mantra. When the practice of Pranayama becomes complete, Pratyahara will follow, i.e., the practitioner will become insensible to all external things. He will not feel if one pinches his body; he will not hear if you fire a gun near him, and so on. In Râja yoga you need not practise Pranayama, in order to bring about Pratyahara.

Q.—How should one practise Râja Yoga?

A.—The Raja Yoga may be divided into three parts—

(1). Indriya-sanyama:—Subjugation of the senses.

(2). Mano-sanyama:—Subjugation of the mind.

(3). Laya: -Absorption.

To attain Indriya-sanyama (i.e., Pratyâhâra, you should strongly imagine that you are out of the body and moving in akasa.

Practise for months till you attain the power of throwing your body into catalepsy whenever you like. It will be easier if you begin step by step, e.g., will strongly that you will not hear any external sound, so much so that you should be able to make yourself deaf, whenever you like. This is hard of course, but not impossible, and requires patience. Having subdued the ear, try to subdue in a similar way the senses of sight, taste, smell, and touch. Having conquered the external senses, go to the internal senses, hunger, thirst, and conquer them too. Firm faith and persevering practice will bring about speedy success.

Q.—What is Mano-sanyama?

A.—One who has got mastery over his senses, to him the subjugation of mind is not very difficult. The first blow should be struck at memory and reasoning faculties. Then the association of ideas should be stopped, and so on. Thus the human soul which is pure consciousness, will be free from the trammels of senses and mind, and become mukta. When it has reached the mukta state, let it try to reach the Laya state, and plunging into the Divinity, become one with it. This will come last of all, and is known as Kaivalyam. But long before this state is attained, the Yogi will be amply rewarded for his toil by the attainment of psychic powers or siddhîs. Even in the first stage, i.e., of Indriya-sanyama, he will begin to see things at a distance clairvoyantly, and will perceive and read the thoughts of others. The whole secret of Yoga consists in making yourself a VOID, a VACUUM for the influx of Divinity. KNOW THYSELF is the secret of Philosophy, but VOID THYSELF is the secret of Nirvâna or Divine Wisdom.

#### APPENDIX II.

# AN ACCOUNT OF SADHU HARIDAS.

It was in the year 1839 that I had returned to Lahore, after having visited the European continent and my native country. I enjoyed the pleasure, on my return, of being the companion of General Ventura, who was also hastening to India to resume his duties. On our voyage, we had many conversations, among which, the events which had happened during my absence from Lahore underwent discussion. On that occasion, the General related to me an occurrence which, at first, I could scarcely believe, thinking it a pure invention or a mere joke; but I soon became persuaded that he was in earnest. I give it here with the remark only, that, after having arrived at Lahore, I heard it confirmed by other persons, in whose statements I could also place confidence.

Runjeet Sing—thus runs the narrative—was told that a saat, or faqueer, living in the mountains, was able to keep himself in a state resembling death, and would allow himself to be even buried, without injuring or endangering his life, provided they would remove or release him from the grave after expiration of a fixed time, he being in the possession of the means of resuscitating himself again. The Maharajah thought it impossible. To convince himself of the truth of the assertion, he ordered the faqueer to be brought to his court, and caused him to undergo the experiment, assuring him that no precaution would be omitted to discover whether it was a deception. In consequence, the faqueer, in the presence of the court, placed himself in a complete state of asphyxia, having all the appearance of death.

In that state, he was wrapped in the linen on which he was sitting, the seal of Runjeet Sing was stamped thereon, and it was placed in a chest, on which the Maharajah put a strong lock. The chest was buried in a garden, outside the city, belonging to to the minister, barley was sown on the ground, and the space enclosed with a wall and surrounded by sentinels. On the fortieth day, which was the time fixed for his exhumation, a great number of the authorities of the durbar, with General Ventura, and several Englishmen from the vicinity, one of them a medical man,

went to the enclosure. The chest was brought up and opened, and the faqueer was found in the same position as they had left him, cold and stiff. A friend of mine told me that had I been present when they endeavoured to bring him to life, by applying warmth to the head, injecting air into his ears and mouth, and rubbing the whole of his body to promote circulation, &c., I should certainly not have had the slightest doubt of the reality of the performance. The minister, Rajah Dhyan Sing, assured me, that he himself kept this faqueer (whose name was Haridas) four months under the ground, when he was at Jummoo in the mountains. On the day of his burial, he ordered his beard to be shaved, and at his exhumation his chin was as smooth as on the day of his interment, thus furnishing a complete proof of the powers of vitality having been suspended during that period. He likewise caused himself to be interred at Jesrota, in the mountains, and at Umritsir, and also by the English in Hindostan. In the Calcutta Medical Journal, about 1835, there is a full description of the faqueer, and we are there informed, that he preferred having the chest, in which he was enclosed, suspended in the air, instead of its being buried beneath the earth, as he feared the possibility of his body being attacked by ants, whilst in that middle state between life and death. Having, however, refused to undergo another trial, several of the English people there doubted the truth of the story, and refused credence is so astonishing a power.\* it is quite certain that had there been any deception as regards the interment of the faqueer, rendering his experiment easy of accomplishment, those engaged or associated with him, and to whom the task of restoring the vital energies was necessarily entrusted, would, of necessity, be acquainted with the mystery, and be able, since his real decease, to emulate his example; that, however, is not the case. It appears, consequently, that the faqueer was the only one then in possession of that power; and, as a further corroboration of this view of the case, I may mention that I myself inquired in the Panjab, in the mountains and valleys of Cashmere, and in other parts of India, and made every exertion to find a person possessed of this power, in order to take him to Europe, or at least to Calcutta, but without success.

<sup>\*</sup> To corroborate the above, my readers can refer to General Ventura (Paris) and also the Colonel Sir C. M. Wade (London), who were present, and assisted at the restoration of the faqueer, some accounts of whom have been published from the Colonel's statement.

Hinders told me that such faqueers set no value upon money; I replied to them, however, that, at all events, they fully appreciated other worldly pleasures. They did not like to hear this statement, implying that the faqueer was a debauchee. Several complaints had, however, been made of him, on which account Runjeet Sing intended to banish him from Lahore. He anticipated the intention, by eloping with a Khatrani (woman of a Hindoo caste) to the mountains, where he died, and was burned according to the custom of the country. His elopement with this woman may serve as a proof (in contradiction to other statements) that he was neither an eunuch nor a hermaphrodite.

Doubtless, it is a difficult task, and not within the power of every one, to acquire the skill necessary for the performance of this experiment, and those who do succeed must undergo a long and continual practice of preparatory measures. I was informed that such people have their frænulum linguæ cut and entirely loosened, and that they get their tongue prominent, drawing and lengthening it by means of rubbing it with butter mixed with some pellitory of Spain, in order that they may be able to lay back the tongue at the time they are about to stop respiration, so as to cover the orifice of the hinder part of the fosses nasales, and thus (with other means for the same purpose, which I shall mention) keep the air shut up in the body and head." Novices, in trying the experiment, shut their eyes, and press them with their fingers, as also the cavities of the ears and nostrils, because the natural warmth of the body might cause such an expansion of the enclosed gas as otherwise to produce, by the violence of its pressure, a repture of some of those delicate organs not yet accustomed by practice to endure it. This, I am told, is especially the case with the eyes and the tympanum of the ear. For the better acquisition of this power, they are accustomed to practise the holding of the breath for a long period. They swallow a small strip of linen, in order to cleanse the stomach, and by a tube draw a quantity of water through the anus into the intestines to rinse them. This is performed while sitting in a vessel filled with water to the height of the arm-pits. It is said that the faqueer in question, a few days previous to his experiments, took some kind of purgative, and subsisted for several days on a coarse milk regimen. On the day of his

<sup>\*</sup> A similar process is explained in some of the Encyclopædias, in the article on "Engastrimythe," or the mechanism of the ventriloquists,

burial, instead of food, he slowly swallowed, in the presence of the assembly, a rag of three fingers in breadth and thirty yards in length, and afterwards extracted it, for the purpose of removing all foreign matters from the stomach, having previously rinsed the bowels in the manner I have before mentioned. Ridiculous as this operation may appear to the reader, and as it appears, indeed. to me also, yet these artists must, of necessity, be complete masters of their body and its organism, and possess a more than ordinary power over the muscles. We are scarcely capable of swallowing a somewhat long piece of maccaroni if it is not well boiled and moistened with butter, &c., to render it palatable. It is probable. however, that they may have lost the sense of taste, and their neck-muscles may be relaxed to such a degree that the long linen strip does not meet with any resistance in the throat. These preparations being made, the faqueer stopped all the natural openings of the body with plugs of aromatic wax, placed back his tongue in the manner I have before indicated, crossed his arms over his breast, and thus suffocated himself, in the presence of a multitude of spectators. On his exhumation, one of the first operations is to draw his tongue into its natural position; after this, a warm aromatic paste, made from pulse meal, is placed on his head, and air is injected into his lungs and also through the ears, from which the plugs are withdrawn. By this operation, the pellets in the nostrils are driven out with considerable force and noise, and this is considered the first symptom of his resuscitation. Friction is then strenuously applied all over the body, and at length he begins to breathe naturally, opens his eyes, and is gradually restored to consciousness. It is related that, two hundred and fifty years ago, in the time of the Gooroo Arjun Sing, a Jogee faqueer was found in his tomb in a sitting posture. at Umritsir, and was restored to life. This faqueer is reported to have been below the ground for one hundred years; and when he revived, he related many circumstances connected with the times in which he had lived. Whether this tradition be true or false, it is impossible to say; but I am of opinion, that he, who can pass four months below the ground without becoming a prey to corruption, may also remain there for one year. Granting this, it is impossible to fix a limit to the time during which a suspension of the vital functions may continue, without injury to their subsequent power.

However paradoxical or absurd this statement may appear, and however persuaded I may be that many a reader, believing himself to be a wise man, will smile at the relation, I cannot, nevertheless, avoid confessing freely, that I do not entirely reject all the details given respecting the circumstances, for as Haller observes :- "In the interior of nature, no mortal can penetrate; happy is he who knows a small part, even of its surface." We find much credence given to such phenomena in the most ancient traditions. Who will not remember the history of Epimenides of Creta, who, after a sleep of forty years in a grotto there, is reported to have again re-entered the world, from which he had so long been separated! Who will not remember also the seven holy sleepers, who, according to a Vatican manuscript, were concealed in a grotto near Ephesus, in order to escape the persecutions of the Christians, during the reign of the Emperor Dacius, and who, 155 years subsequently, in the time of Theodosius II, returned to consciousness? But even rejecting these traditions, have we not also similar examples in the animal kingdom? Have not animals, especially toads, been detected in rocks, wherein, according to the calculations made, they had been enclosed for several centuries, in a state of sleep or torpor, and which animals, after having been brought into the air, have recovered their vitality; and it is not necessary to remind the naturalist of the fact, that many species of animals invariably pass the winter season in a kind of sleep, awaking in the spring with renewed and unimpaired energies. Among recent cases, which demonstrate the great endurance of human life, is the following relation: -At Vienna, some years ago, a Hungarian was, during a period of twelve months, in a comatose state, and his jaw-bones were so firmly closed that it was impossible to open his mouth; the physicians were consequently obliged to extract some of his teeth, in order to administer some remedies and broth, to preserve life; he, nevertheless, at last recovered.

In the *Philosophical Transactions* for 1705 (Nov. and Dec., Vol. XVII, p. 2177), the history of a case is related, which supports what has been previously mentioned:—"A man of about twenty-five years of age, living in the neighbourhood of Bath, fell suddenly asleep, and continued for nearly a month in that state. Two years afterwards, he was again in a similar condition: his jaw-bones closed themselves; he was unable to eat, but fell asleep,

and continued to be devoid of sensation for seventeen weeks. This occurred at the time when barley was being sown, and when he again awoke it was quite ripe. In the month of August, he again fell asleep. He was bled; stimulating remedies were employed; and every means of restoration was used which the medical skill of the period could suggest, but in vain; he did not awake until the month of November." In Plott's Natural History of Oxfordshire (c. 8, sec. 11, p. 196, published in 1677), a case is alluded to, which, not being generally known, I will quote here, it being another evidence of the length of time during which a person may exist without nourishment.

"Rebekah Smith, the servant-maid of one Thomas White, of Minster Lovel, being above fifty years of age, and of a robust constitution, though she seldom ate flesh (it scarcely agreeing with her), after she came from the communion on Palm-Sunday, April 16, 1671, was taken with such a dryness in her throat, that she could not swallow her spittle, nor any thing else to supply the demands of nature; and in this state she continued, without eating or drinking, to the amazement of all, for about ten weeks, viz., to the 29th of June, being both St. Peter's and Witney fair day; by which time, being brought very low, her master made inquiry, and found out a person who gave him an amulet (for, it was supposed, she was bewitched) against this evil; after the application of this amulet, within two or three days (though I dare not suppose there was any connection between the medicine and the disease), she first drank a little water, then warm broths in small quantities at a time, and nothing else till Palm-Sunday again, twelve months after, when she began to eat bread and other food as she had formerly done; and the record states that she was then about the age of sixty, and still living in the same place, ready to testify to the truth of the matter; as were also Thomas White and his wife, who were the only other persons living in the house with her, and who would confidently assert (for they carefully observed), that they did not believe she ever took anything whatever in those ten weeks time, nor anything more than what is before mentioned until the expiration of the year."

The London Medical and Physical Journal, Vol. XXXV, p. 509, states that:—

"An account of the sleeping woman of Dunnibald, near Montrose, was read by the Rev. James Brewster, at the

Royal Society of Edinburgh. Her first sleeping fit lasted from the 27th to the 30th of June, 1815. Next morning she again fell into a sleep which lasted seven days, without motion, food, or evacuation. At the end of this time, by moving her hand and pointing to her mouth, it was understood she wanted food, which was given to her; but she remained in her lethargic state till the 8th of August, six weeks in all, without appearing to be awake, except on the 30th of June," &c., &c. This case is well authenticated.

And in J. N. Willan's Miscellaneous Work, published by A. Smith, M. D., p. 339, he states that he had seen many, mostly Jews and other aliens, of a dark, swarthy complexion, sometimes lie six or eight weeks in the torpid, insensible condition above described.—Honnigherger's "Thirty-five years in the East."

# SIVA SAMHITA

TRANSLATED BY
RAI BAHADUR SRISA CHANDRA VASU

PUBLISHED BY

THE PÂŅINI OFFICE, BHUVANEŚWARI ÂSRAMA, BAHADURGANJ,

Allababad

PRINTED BY APURVA KRISHNA BOSE AT THE INDIAN PRESS
1914



# TABLE OF CONTENTS.

CHAPTER	I.	•••				PAGE.
" I	I .					1 16
" II	Ι.	•••	• •		•••	64
" I		•.• •	***			41
,, \	7	•••	• • •			52



100 Company

## FOREWORD.

Siva Samhitâ is a Tântrika treatise on Yoga. It was translated by me as far back as 1884 and first published in the *Arya* of Lahore—a monthly journal conducted by the late Mr. R. C. Bary.

The mystic phraseology of the Tantras is very difficult to understand. My brother, Major B. D. Basu, I. M. S., the Editor of the Series of these Sacred Books of the Hindus, said in his Prize Essay on the Hindu System of Medicine published in the Guy's Hospital Gazette of London (1889), regarding the anatomy of the Tantras:—

"When these Tantras will be studied by oriental scholars, as closely as they have explored other branches of Sanskrit learning, the anatomical knowledge of the ancient Hindus shall be better known to the world;" for, according to him, "better anatomy is given in the Tantras than in the medical works of the Hindus."

"From Siva Samhitā we learn that the Hindus were acquainted with the spinal-cord and the brain. They knew that the central nervous system is composed of grey and white matters. They discovered the central canal of the spinal-cord, and traced its connexion, through the fourth and third ventricles, with the lateral ventricles of the brain. They call it Brahmarandhra, or the dwelling-house of the human soul. The same Tantric work gives a description of the several ganglia and plexuses of the nervous system. The brain is said to be composed of Chandrakalā or convolutions resembling half-moons."

In a paper on the Anatomy of the Tantras, originally published in the "Theosophist" for March 1888, Major Basu has tried to unravel the mystery of the Yogîs and Tântrists regarding the nerves and nerve-centres, and identify the Nâdîs, Chakras, and Padmas. The following is a reproduction from that paper:—

"The language of the Tantras being too allegorical and too mystical to be understood by the uninitiated, it is very difficult to identify the Nâdis, the Chakras, and the Padmas described in them.

"However, some of the spots are easily identifiable from their simple and lucid description. Thus it is apparent that the

"nectar-rayed moon" (vide Shiva Samhitâ, Ch. II, verse (6) is the underpart of the brain; that "Suṣumnâ" is the spinal cord; "Idâ" and "Pingalâ" are the left and right sympathetic cords respectively."

We shall try now to identify some of the nervous structures described in the Tantras:—

"Chitra."—From the description of this Nâdi in the Tantras (Shiva Samhitâ, Ch. II, verses 18-19), it may be identified with the grey matter of the spinal cord. For "in it is the subtlest" of all hollows called 'Brahmarandhra,' which is nothing else save the central canal of the spinal cord—a structure whose functions remain as yet to be discovered by the physiologists. The Tantrists appear to have traced its connection with the lateral ventricles of the brain. It has been considered by them to be the seat of the human soul. Even in these days, when it is no exaggeration to say that the Hindus have quite forgotten the scientific truths discovered by their ancestors, they point to the hollow space in the crown of the head (known as the anterior fontanalle) of the new-born child as the Brahmarandhra.

Every tyro in anatomy knows that this space contains the lateral ventricles of the brain.

The "Sacred Trivenî" (Shiva Samhitâ, Ch. V, p. 52) is the spot in the medulla oblongata where the sympathetic cords join together or whence they take their origin. (Vide Ashby's Notes on Physiology,—Article Medulla Oblongata). The mystic Mount Kailâsa Shiva (Samhitâ, Ch. V, p. 154) is certainly the brain.

Padmas and Chakras.—Great difficulty arises in identifying these Padmas and Chakras. What are these structures one is tempted to ask? Are they real, or do they only exist in the imagination of the Tântrists? Though we are unable to satisfactorily identify them, we nevertheless believe that the Tântrists obtained their knowledge about them by dissection. These terms have been indefinitely used to designate two different nervous structures, viz.:—nervous plexuses and ganglia. But it may be questioned, how are we authorized to identify the Tântric Padmas and Chakras with either the ganglia or plexuses of the modern anatomists. Our reasons for doing so are the following:

1st.—The position of some of these Padmas and Chakras corresponds with that of the plexus or ganglion of the madern anatomists.

2nd.—These Chakras are said to be composed of petals designated by certain letters, which clearly point to either the nerves that go to form a ganglion or plexus, or the nerves distributed from such ganglion or plexus.

3rd.—Certain forces are said to be concentrated in these Chakras, thus identifying them with the plexuses or ganglia which the modern physiologists have proved to be "separate and independent nervous centres."

This Nâdî Suşumnâ has six Padmas (Shiva Samhitâ, Ch. II, v, 27, p. 12), evidently signifying the six nervous plexuses formed by the spinal cord.

The description of the thousand-petalled lotus (Shiva Samhitâ, p. 51) shows it to be the medulla oblongata.

We proceed next to the identification of the famous six Chakras of the Tantras:—

- i. Mulâdhâra Chakra (Shiva Samhitâ, p. 44) is the sacral plexus.
- ii. Swadhisthana Chakra (Shiva Samhita, p. 46). There can hardly be two opinions as to its being the prostatic plexus of the modern anatomists.
- iii. Manipur Chakra (Shiva Samhitâ, p. 47) appears to be the epigastric plexus.
- iv. Anahat Chakra (Shiva Samhitâ, p. 47) is the cardiac plexus.
- v. Vişudha Chakra (Shiva Samhitâ, p. 48) is either the laryngeal or pharyngeal plexus.
  - vi. Ajna Chakra (Shiva Samhitâ, p. 47) is the cavernous plexus.

We have very briefly hastened over the six Tantric Chakras. We see that these Chakras are the vital and important sympathetic plexuses, and preside over all the functions of organic life.

There can be little doubt that by the "contemplation" on these Chakras, one obtains psychic powers.

"Contemplation" leads to control over the functions of these Chakras or plexuses. "The intimate connection between the sympathetic nerves and the great viscera renders it highly probable that the sympathetic system has mainly to do with the organic functions. " " The sympathetic is the system of organic life." When one gets control over the sympathetic nervous system, one is the master of one's body, one can die at will. The heart

beats at his will. The lungs, the intestines, nay, all the different viscera of the body, carry on their allotted duties at the command of such a Yogî. Verily, verily that is the stage of Samâdhi.

Pratyâhâra must be clearly distinguished from Samâdhi. No more serious mistake, we think, can be committed than considering the hybernation of the reptiles and other animals as illustrating the Samâdhi stage of the Yogîs. The hybernation corresponds with the Pratyâhâra, and not the Samâdhi stage of Yoga. Pratyâhâra has been compared with the stage of insensibility produced by the administration of anæsthetics, e.g., chloroform. But it is a well-known fact that the inhalation of chloroform has little perceptible effect upon the sympathetic nerves. The spiritual consciousness of man is intensified only when the functions of the organic life are brought under his control, and when he can modify and regulate the functions of the different viscera. We repeat that that is the stage of Samâdhi.

It behoves all students of Yoga and occultism then to gain a clear knowledge of these six Chakras, from the contemplation of which they can aspire to attain to the stage of Samâdhi."

In this connection, Dr. Brajendra Nath Seal's Physical Sciences of the Hindus, and the late Revd. Dr. Arthur Ewing's Profitably consulted.

# SIVA SAMHITA.

CHAPTER I.

Existence one only.

## पकं ज्ञानं नित्यमाद्यन्तशून्यं नान्यत् किञ्चिद्वर्त्ते वस्तु सत्यम् । यद्भेदेगस्मिन्निन्दियापाधिना वै ज्ञानस्यायं भासते नान्यथैव ॥ १ ॥

The Jñâna [Gnosis] alone is eternal; it is without beginning or end; there exists no other real substance. Diversities which we see in the world are results of sense-conditions; when the latter cease, then this Jñâna alone, and nothing else, remains.

ग्रथ भक्तानुरक्तोऽहं वक्ति योगानुशासनम्। ईश्वरः सर्वभूतानामात्ममुक्तिप्रदायकः॥२॥ त्यक्ता विवादशीलानां मतं दुर्ज्ञानहेतुकम्। ग्रात्मज्ञानाय भूतानामनत्यगतिचेतसाम्॥३॥

2-3. I, Ishvara, the lover of my devotees, and Giver of spiritual emancipation to all creatures, thus declare the science of Yoganusásana (the exposition of Yoga). In it are discarded all those doctrines of disputants, which lead to false knowledge. It is for the spiritual disenthralment of persons whose minds are undistracted and fully turned towards Me.

Differences of opinion.

## सत्यं केचित्प्रशंसन्ति तपः शौचं तथापरे । क्षमां केचित्प्रशंसंति तथैव सममार्ज्जवम् ॥ ४ ॥

4. Some praise truth, others purification and asceticism; some praise forgiveness, others equality and sincerity.

## केचिद्दानं प्रशंसन्ति पितृकर्म तथापरे। कचित्कर्म प्रशंसन्ति केचिद्वैराग्यमुत्तमम्॥ ५॥

5. Some praise alms-giving, others laud sacrifices made in honor of one's ancestors; some praise action (Karma), others think dispassion (Vairâgya) to be the best.

## केचिद्गृहस्थकर्माणि प्रशंसन्ति विचक्षणाः। ग्रिहोत्रादिकं कर्म तथा केचित्परं विदुः॥ ६॥

6. Some wise persons praise the performance of the duties of the householder; other authorities hold up fire-sacrifice &c., as the highest.

## मन्त्रयोगं प्रशंसन्ति केचित्तीर्थानुसेवनम् । एवं बहुनुपायांस्तु प्रवदन्ति हि मुक्तये ॥ ७ ॥

7. Some praise Mantra Yoga, others the frequenting of places of pilgrimage. Thus diverse are the ways which people declare for emancipation.

## पवं व्यवसिता लेकि कृत्याकृत्यविदे। जनाः। व्यामाहमेव गच्छंति विमुक्ताः पापकर्मभिः॥ ८॥

8. Being thus diversely engaged in this world, even those who still know what actions are good and what evil, though free from sin, become subject to bewilderment.

# पतन्मतावलम्बी येा लब्ध्वा दुरितपुण्यके। भ्रमतीत्यवद्याः सोऽत्र जन्ममृत्युपरम्पराम्॥९॥

9. Persons who follow these doctrines, having committed good and bad actions, constantly wander in the worlds, in the cycle of births and deaths, bound by dire necessity.

## ग्रन्यैर्मितिमतां श्रेष्ठेर्गु प्रालेशकनतत्परैः । ग्रात्माना बहवः प्रोक्ता नित्याः सर्वगतास्तथा ॥ १० ॥

10. Others, wiser among the many, and eagerly devoted to the investigation of the occult, declare that the souls are many and eternal, and omnipresent.

# यद्यत्प्रत्यक्षविषयं तदन्यन्नास्ति चक्षते । कुतः स्वर्गादयः सन्तीत्यन्ये निश्चितमानसाः॥ ११॥

11. Others say, —"Only those things can be said to exist which are perceived through the senses and nothing besides them; where is heaven or hell?" Such is their firm belief.

## शानप्रवाह इत्यन्ये शून्यं केचित्परं विदुः। द्वावेव तत्त्वं मन्यन्तेऽपरे प्रकृतिपृरुषी ॥ १२ ॥

12. Others believe the world to be a current of consciousness and no material entity; some call the void as the greatest. Others believe in two essences—Matter (*Prakriti*) and Spirit (*Puruşa*).

ग्रत्यन्तभिन्नमतयः परमार्थपराङ्मुखाः । पवमन्ये तु संचिन्त्य यथामति यथाश्रुतम् ॥ १३ ॥ निरीश्वरमिदं प्राहुः सेश्वरञ्च तथापरे । वदन्ति विविधेर्भेदैः सुयुत्तया स्थितिकातराः ॥ १४ ॥

13-14. Thus believing in widely different doctrines, with faces turned away from the supreme goal, they think, according to their understanding and education, that this universe is without God; others believe there is a God, basing their assertions on various irrefutable arguments, founded on texts, declaring difference between soul and God, and anxious to establish the existence of God.

पते चान्ये च मुनयः संज्ञाभेदा पृथग्विधाः। शास्त्रेषु कथिता ह्यं ते लेकियामाहकारकाः॥ १५॥ पतिद्ववादशीलानां मतं वक्तुं न शक्यते। भ्रमन्यस्मिञ्जनाः सर्वे मुक्तिमार्गबहिष्टताः॥ १६॥

15-16. These and many other sages with various different denominations, have been declared in the Śâstras as leaders of the human mind into delusion. It is not possible to describe fully the doctrines of these persons so fond of quarrel and contention; people thus wander in this universe, being driven away from the path of emancipation.

Yoga the only true method.

## म्रालेक्य सर्वशास्त्राणि विचार्य च पुनः पुनः । इदमैंकं सुनिष्पन्नं योगशास्त्रं परं मतम् ॥ १७ ॥

17. Having studied all the Sâstras and having pondered over them well, again and again, this Yoga Śâstra has been found to be the only true and firm doctrine.

## यस्मिन् याते सर्विमिद्ं यातं भवति निश्चितम् । तस्मिन्परिश्रमः कार्यः किमन्यच्छास्त्रभाषितम् ॥ १८॥

18. Since by Yoga all this verily is known as a certainty, all exertion should be made to acquire it. What is the necessity then of any other doctrines?

#### योगशास्त्रमिदं गाेेेप्यमस्माभिः परिभाषितम् । सुभक्ताय प्रदातव्यं त्रैलेक्ये च महात्मने ॥ १९ ॥

19. This Yoga Śāstra, now being declared by us, is a very secret doctrine, only to be revealed to a high-souled pious devotee throughout the three worlds.

#### Karma Kanda.

## कर्मकाण्डं ज्ञानकाण्डमिति वेदे। द्विधा मतः ॥ २०॥ भवति द्विविधा भेदे। ज्ञानकाण्डस्य कर्मणः ॥ २०॥

20. There are two systems (as found in the Vedâs). Karma Kânda (ritualism) and Jñâna Kânda (wisdom). Jñâna Kânda and Karma Kânda are again each subdivided into two parts.

# द्विविधः कर्मकाण्डः स्यान्निवेधविधिपूर्वकः ॥ २१ ॥

21. The Karma Kānda is twofold—consisting of injunctions and prohibitions.

## निषिद्धकर्मकर्णे पापं भवति निश्चितम् । विधिना कर्मकर्णे पुण्यं भवति निश्चितम् ॥ २२ ॥

22. Prohibited acts when done, will certainly bring forth sin; from performance of enjoined acts there certainly results merit.

# त्रिविधेा विधिक्टः स्यान्नित्यनैमित्तकाम्यतः । नित्येऽक्रते किल्बिषं स्यात्काम्ये नैमित्तिके फलम् ॥ २३ ॥

23. The injunctions are threefold—nitya (regular), naimittika (occasional), and kâmya (optional). By the non-performance of nitya or daily rites there accrues sin; but by their performance no merit is gained. On the other hand, the occasional and optional duties, if done or left undone, produce merit or demerit.

# द्विविधन्तु फलं ज्ञेयं स्वर्गी नरक एव च । स्वर्गी नानाविधश्चेव नरकोपि तथा भवेत् ॥ २ट्ट ॥

24. Fruits of actions are twofold—heaven or hell. The heavens are of various kinds and so also hells are diverse.

# पुण्यकमीिं वै स्वर्गी नरकः पापकमीिं। कर्मबंघमयी सृष्टिनीन्यथा भवति ध्रुवम् ॥ २५ ॥

25. The good actions are verily heaven, and sinful deeds are verily hell; the creation is the natural outcome of *Karma* and nothing else.

# जन्तुभिश्चानुभूयंते स्वर्गे नानासुखानि च । नानाविधानि दुःखानि नरके दुःसहानि वै ॥ २५ ॥

26. Creatures enjoy many pleasures in heaven; many intolerable pains are suffered in hell.

# पापकर्मवशाद्दुसं पुष्यकर्मवशात्सुसम् । तस्मात्सुसाधीं विविधं पुष्यं प्रकुरते ध्रुवम् ॥ २७॥

27. From sinful acts pain, from good acts happiness, results. For the sake of happiness, men constantly perform good actions.

#### पापमागावसाने तु पुनर्जन्म भवेत्खलु । पुण्यभागावसाने तु नान्यथा भवति ध्रुवम् ॥ २८॥

28. When the sufferings for evil actions are gone through, then there take place re-births certainly; when the fruits of good actions have been exhausted, then also, verily, the result is the same.

#### स्वर्गेऽपि दुःखसंभागः परश्रीदर्शनादिषु । तता दुःखमिदं सर्वं भवेन्नास्त्यत्र संशयः ॥ २९ ॥

29. Even in heaven there is experiencing of pain by seeing the higher enjoyment of others; verily, there is no doubt of it that this whole universe is full of sorrow.

## तत्कर्मकरूपकैः प्रोक्तं पुण्यं पापमिति द्विधा । पुण्यपापमया बन्धो देहिनां भवति क्रमात् ॥ ३० ॥

30. The classifiers of Karma have divided it into two parts; good and bad actions; they are the veritable bondage of the embodied souls each in its turn.

## इहामुत्र फलद्वेषी सफलं कर्म संत्यजेत्। नित्यनैमित्तिकं संज्ञ<sup>ं</sup>त्यकुा येागे प्रवर्तते॥ ३१॥

31. Those who are not desirous of enjoying the fruits of their actions in this or next world, should renounce all actions which are done with an eye to their fruits, and having similarly discarded the attachment for the daily and the naimittika acts, should employ themselves in the practice of Yoga.

Jñâna Kâṇḍa.

## कर्मकाण्डस्य माहात्म्यं ज्ञात्वा योगी त्यजेत्सुधीः। पुण्यपापद्वयं त्यक्ता ज्ञानकाण्डे प्रवर्तते॥ ३२॥

32. The wise Yogi, having realised the truth of Karma Kânda (works), should renounce them; and having left both virtue and vice, he must engage in Jñâna Kânda (knowledge).

## म्रातमा वाऽरेतु द्रष्टयः श्रोतब्येखादि यच्छुतिः॥ सा सेव्या तत्प्रयत्नेन मुक्तिदा हेतुदायिनी॥ ३३॥

33. The Vedic texts,—"The spirit ought to be seen,"—"About it one must hear," &c., are the real saviours and givers of true knowledge. They must be studied with great care.

दुरितेषु च पुण्येषु या धीर्वृत्तिं प्रचादयात् । सोऽहं प्रवर्तते मत्तो जगत्सर्वं चराचरम् ॥ सर्वं च हश्यते मत्तः सर्वं च मिय छीयते । न तद्भिन्नोऽहमस्मीह मिद्भिन्नो न तु किंचन ॥ ३४ ॥ 34. That Intelligence, which incites the functions into the paths of virtue or vice, am I. All this universe, moveable and immoveable, is from me; all things are preserved by me; all are absorbed into me (at the time of pralaya); because there exists nothing but spirit and I am that spirit.— There exists nothing else.

जलपूर्येष्वसंख्येषु शरावेषु यथा भवेत्। एकस्य भात्यसंख्यत्वं तद्वेदोऽत्र न दृश्यते॥ उपाधिषु शरावेषु या संख्या वर्तते परा। सा संख्या भवति यथा रवा चात्मनि तत्तथा॥ ३५॥

35. As in innumerable cups full of water, many reflections of the sun are seen, but the substance is the same; similarly individuals, like cups, are innumerable, but the vivifying spirit, like the sun, is one.

# यथैकः कल्पकः स्वप्ने नानाविधितयेष्यते । जागरेपि तथाप्येकस्तथैव बहुधा जगत्॥ ३६॥

36. As in a dream the one soul creates many objects by mere willing; but on awaking everything vanishes but the one soul; so is this universe.

## सर्पबुद्धिय था रज्जौ शुक्तौ वा रजतभ्रमः। तद्वदेवमिदं विश्वं विवृतं परमात्मनि॥ ३७॥

37. As through illusion a rope appears like a snake, or pearl-shell like silver; similarly, all this universe is superimposed in the *Paramâtmâ* (the Universal Spirit.).

## रज्जुज्ञानाद्यथा सपी मिथ्यारूपा निवर्तते । त्रात्मज्ञानात्तथा याति मिथ्याभूतमिदं जगत्॥ ३८॥

38. As, when the knowledge of the rope is obtained, the erroneous notion of its being a snake does not remain; so, by the arising of the knowledge of self, vanishes this universe based on illusion.

# रैाप्यभ्रान्तिरियं याति युक्तिश्चानाद्यथा स्नुलु ॥ ४०॥ जगद्भ्रान्तिरियं याति चात्मश्चानात् सदा तथा ॥ ३९॥

39. As, when the knowledge of the mother-of-pearl is obtained, the erroneons notion of its being silver does not remain; so, through the knowledge of spirit, the world always appears a delusion.

# यथा वंशो रगञ्जान्तिभवेद्धेकवसाञ्जनात् । तथा जगदिदं भ्रांतिरभ्यासकल्पनाञ्जनात् ॥ ४० ॥

40. As, when a man besmears his eyelids with the collyrium prepared from the fat of frogs, a bamboo appears like a serpent, so the world appears in the Paramâtmâ, owing to the delusive pigment of habit and imagination.

## म्रात्मक्कानाद्यथा नास्ति रज्जुक्कानाद्भुजक्कमः । यथा देषवशाच्छुक्कः पीते। भवति नान्यथा । म्रक्कानदेषादात्मापि जगद्भवति दुस्त्यजम् ॥ ४१ ॥

41. As through knowledge of rope the serpent appears a delusion; similarly, through spiritual knowledge, the world. As through jaundiced eyes white appears yellow; similarly, through the disease of ignorance, this world appears in the spirit;—an error very difficult to be removed.

## देषनाशे यथा ग्रुक्को गृह्यते रोगिणा स्वयम् । गुक्कश्चानात्तथाऽज्ञाननाशादात्मा तथा कृतः ॥ ४२ ॥

42. As when the jaundice is removed the patient sees the colour as it is, so when delusive ignorance is destroyed, the true nature of the spirit is made manifest.

## काळत्रयेषि न यथा रज्जुः सर्पो भवेदिति । तथात्मा न भवेद्विश्वं गुणातीते। निरञ्जनः ॥ ४३ ॥

43. As a rope can never become a snake, in the past, present or future; so the spirit which is beyond all *gunâs* and which is pure, never becomes the universe.

## म्रागमाऽपायिनाऽनित्यानाइयत्वेनेश्वराद्यः। म्रात्मवेधिन केनापि शास्त्रादेतद्विनिश्चितम्॥ ४४॥

44. Some wise men, well-versed in Scriptures, receiving the know-ledge of spirit, have declared that even Devas like Indra, etc., are non-eternal, subject to birth and death, and liable to destruction.

## यथा वातवशात्सिन्धाञ्जत्पन्नाः फेनबुद्बुदाः। तथात्मनि समुद्भूतं संसारं क्षणभंगुरम्॥ ४५॥

45. Like a bubble in the sea rising through the agitation of the wind, this transitory world arises from the Spirit.

## ग्रभेदे। भासते नित्यं वस्तुभेदे। न भासते । द्विधात्रिधादिभेदे।ऽयं भ्रमत्वे पर्यवस्यति॥ ४६॥

46. The Unity exists always; the Diversity does not exist always; there comes a time when it ceases: two-fold, three-fold, and manifold distinctions arise only through illusion.

## यद्भूतं य**च** भाव्यं वै मूर्तामूतं तथैव च । सर्वमेव जगदिदं विवृतं परमात्मनि ॥ ४७ ॥

47. Whatever was, is or will be, either formed or formless, in short, all this universe is superimposed on the Supreme Spirit.

#### कत्पकैः कित्यता विद्या मिथ्या जाता सृषात्मिका । पतन्मूलं जगदिदं कथं सत्यं भविष्यति ॥ ४८॥

48. Suggested by the Lords of suggestion comes out Avidyâ. It is born of untruth, and its very essence is unreal. How can this world with such antecedents (foundations) be true?

The Spirit.

## चैतन्यात्सर्वमृत्पन्नं जगदेतच्चराचरम्। तस्मात्सर्वं परित्यज्य चैतेन्यं तं समाश्रयेत्॥ ४९॥

49. All this universe, moveable or immoveable, has come out of Intelligence. Renouncing everything else, take shelter in it (Intelligence.)

#### घटस्याभ्यंतरे बाह्ये यथाकाशं प्रवर्तते। तथात्माभ्यंतरे बाह्ये कार्यवर्गेषु नित्यशः॥ ५०॥

50. As space pervades a jar both in and out, similarly within and beyond this ever-changing universe, there exists one Universal Spirit.

#### ग्रसंलग्नं यथाकाशं मिथ्याभूतेषु पंचसु । ग्रसंलग्नस्तथात्मा तु कार्य वर्गेषु नात्यथा ॥ ५१ ॥

51. As the space pervading the five false states of matter does not mix with them, so the Spirit does not mix with this ever-changing universe.

## ईश्वरादिजगत्सर्वमात्मयाप्यं समन्ततः । एके।अस्ति सिचदानंदः पूर्गो द्वैतविवर्ज्जितः ॥ ५२ ॥

52. From Devas down to this material universe all are pervaded by one Spirit. There is one Sachchidânanda (Existence, Intelligence and Bliss) all-pervading and secondless.

## यस्मात्प्रकाशको नास्ति स्वप्रकाशो भवेचतः। स्वप्रकाशो यतस्तस्मादात्मा ज्योतिः स्वरूपकः॥ ५३॥

53. Since it is not illumined by another, therefore it is self-luminous; and for that self-luminosity, the very nature of Spirit is Light.

## ग्रवछिन्नो यते। नास्ति देशकालस्वरूपतः। ग्रात्मनः सर्वथा तस्मादात्मा पूर्णो भवेत्बलु॥ ५४॥

54. Since the Spirit in its nature is not limited by time, or space, it is therefore infinite, all-pervading and entirety itself.

यस्मान्न विद्यते नाशः पंचभूतेर्नुथात्मकैः। तस्मादात्मा भवेन्नित्यस्तन्नाशो न भवेत्मलु॥ ५५॥ 55. Since the Spirit is unlike this world, which is composed of five states of matter, that are false and subject to destruction, therefore, it is eternal. It is never destroyed.

## यसात्तदन्यो नास्तीह तसादेकोऽस्ति सर्वदा। यस्मात्तदन्यो मिथ्या स्यादातमा सत्यो भवेत् सन्तु ॥ ५६ ॥

56. Save and beyond it, there is no other substance, therefore, it is one; without it everything else is false; therefore, it is True Existence.

# ग्रविद्याभूतसंसारे दुःखनारो सुखं यतः। ज्ञानादाद्यंतराून्यं स्यात्तसादात्मा भवेत्सुखम्॥ ५७॥

57. Since in this world created by ignorance, the destruction of sorrow means the gaining of happiness; and, through Gnosis, immunity from all sorrow ensues; therefore, the Spirit is Bliss.

## यसान्नाशितमञ्जानं ज्ञानेन विश्वकारणम् । तसादात्मा भवेज्ञ्ञानं ज्ञानं तसात्सनातनम् ॥ ५८ ॥

58. Since by Gnosis is destroyed the Ignorance, which is the cause of the universe; therefore, the Spirit is Gnosis; and this Gnosis is consequently eternal.

# कालते। विविधं विश्वं यदा चैव भवेदिदम्॥ तदेकोऽिस्त स पवातमा कल्पनापथवर्जितः॥ ५९॥

59. Since in time this manifold universe takes its origin, therefore, there is One who is verily the Self, unchanging through all times. Who is one, and unthinkable.

## बाह्यानि सर्वभूतानि विनाशं यान्ति कालतः। यते। वाचे। निवर्त्तते ग्रात्मा द्वैतविवर्जितः॥ ६०॥

60. All these external substances will perish in the course of time; (but) that Spirit which is indescribable by word (will exist) without a second.

# न खं वायुर्न चाग्निश्च न जलं पृथिवी न च। नैतत्कार्यं नेश्वरादि पूर्णेकात्मा भवेत्खलु ॥ ६१ ॥

61. Neither ether, air, fire, water, earth, nor their combinations, nor the Devas, are perfect; the Spirit alone is so.

## Yoga and Mâyâ.

# ग्रात्मानमात्मना यागी परयत्यात्मनि निश्चितम् । सर्वसंकल्पसंन्यासी त्यक्तमिथ्याभवप्रहः ॥ ६२ ॥

62. Having renounced all false desires and abandoned all false worldly chains, the Yogi sees certainly in his own spirit the Universal Spirit by the self.

#### ग्रात्मानात्मनि चात्मानं हृष्ट्वानन्तं सुस्रात्मकम्। विस्मृत्य विश्वं रमते समाधेस्तोवतस्तथा॥ ६३॥

63. Having seen the Spirit, that brings forth happiness, in his own spirit by the help of the self, he forgets this universe, and enjoys the ineffable bliss of Samādhi (profound meditation.)

## मायैव विश्वजननी नान्या तत्त्वधियापरा । यदा नाशं समायाति विश्वं नास्ति तदा खलु ॥ ६४ ॥

64. Mâyâ (illusion) is the mother of the universe. Not from any other principle has the universe been created; when this Mâyâ is destroyed, the world certainly does not exist.

## हेयं सर्वमिदं यस्य मायाविळसितं यतः । तते। न प्रीतिविषयस्तनुवित्तसुखात्मकः ॥ ६५॥

65. He, to whom this world is but the pleasure-ground of Mâyá, therefore, contemptible and worthless, cannot find any happiness in riches, body, etc., nor in pleasures.

#### अरिर्मित्रमुदासीनिस्त्रविधं स्यादिदं जगत्। व्यवहारेषु नियतं दृश्यते नान्यथा पुनः॥ प्रियाप्रियादिभेदस्तु वस्तुषु नियतः स्फुटम्॥ ६६॥

66. This world appears in three different aspects to men—either friendly, inimical, or indifferent; such is always found in worldly dealings; there is distinction also in substances, as they are good, bad or indifferent.

#### म्रात्मोपाधिवशादेवं भवेत्पुत्रादि नान्यथा । मायाविलसितं विश्वं झात्वैवं श्रुतियुक्तितः ॥ म्रध्यारोपापवादाभ्यां लयं कुर्वन्ति योगिनः ॥ ६७ ॥

67. That one Spirit, through differentiation, verily becomes a son, a father, etc. The Sacred Scriptures have demonstrated the universe to be the freak of Mâyâ (illusion). The Yogî destroys this phenomenal universe by realising that it is but the result of Adhyâropa (superimposition) and by means of Apavâda (refutation of a wrong belief).

Definition of a Parama Hansa.

## निखिळोपाधिहीना वै यदा भवति पृष्ठषः। तदा विवक्षतेऽखंडज्ञानरूपी निरंजनः॥ ६८॥

68. When a person is free from the infinite distinctions and states of existence as caste, individuality etc., then he can say that he is indivisible intelligence, and pure Unit.

#### Emanation or Evolution.

## सो कामयतः पुरुषः सृजते च प्रजाः स्वयम् । ग्रविद्या भासते यस्मात्तस्मान्मिथ्या स्वभावतः ॥ ६९ ॥

69. The Lord willed to create his creatures; from His will came out Avidyâ (Ignorance), the mother of this false universe.

## शुद्ध ब्रह्मत्व संबद्धो विद्यया सहितो भवेत्। ब्रह्मतेनसती याति यत ग्राभासते नभः॥ ७०॥

70. There takes place the conjunction between the Pure Brahma and Avidyâ, from which arises Brahmâ, from which comes out the Âkâsa.

## तस्मात्प्रकाराते वायुर्वायारग्निस्ततो जलम् । प्रकाराते ततः पृथ्वी कल्पनेयं स्थिता सति ॥ ७१ ॥

71. From the Akâsa emanated the air; from air came the fire; from fire—water; and from water came the earth. This is the order of subtle emanation.

#### द्राकाशाद्वायुराकाशपवनादिष्टासंसवः। स्रवाताग्नेजेळं व्योमवाताग्निवारिता मही॥ ७२॥

72. From ether, air; from the air and ether combined came fire; from the triple compound of ether, air and fire came water; and from the combination of ether, air, fire and water was produced the (gross) earth.

## खं राष्ट्रस्यां वायुश्चंचलः स्पर्शेलक्षयः। स्याद्भूपलक्षयां तेजः सलिलं रसब्क्षयम् ॥ गन्धलक्षयिका पृथ्वी नान्यथा भवति भ्रुवम्॥ ७३॥

73. The quality of ether is sound; of air motion and touch. Form is the quality of fire, and taste of water. And smell is the quality of the earth. There is no gainsaying this.

स्यादेकगुणमाकाशं द्विगुणो वायुरुच्यते । तथैव त्रिगुणं तेजा भवन्त्यापश्चतुर्गुणाः ॥ शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च । पतत्पंचगुणा पृथ्वी कल्पकैः कल्प्यतेऽधुना ॥ ७४ ॥

74. Akâsa has one quality; air two, fire three, water four, and earth five qualities, viz,—sound, touch, taste, form and smell. This has been declared by the wise.

चक्षुषा गृह्यते रूपं गन्धो। झाग्रेन गृह्यते । रसो रसनया स्पर्शस्त्वचा संगृह्यते परम् ॥ ७५॥ श्रोत्रेण गृह्यते शब्दो नियतं भाति नान्यथा ॥ ७६॥ 75-76. Form is perceived through the eyes, smell through the nose, taste through the tongue, touch through the skin and sound through the ear. These are verily the organs of perception.

#### चैतन्यात्सर्वमुत्पन्नं जगदेतचराचरम् । त्रस्ति चेत्करपनेयं स्यान्नास्ति चेदस्ति चिन्मयम् ॥ ७७ ॥

77. From Intelligence has come out all this universe, movable and immovable; whether or not its existence can be inferred, the "All Intelligence" One does exist.

Absorption or Involution.

#### पृथ्वी शीर्यो जले मझा जलं मझञ्च तेजसि । छीनं वाया तथा तेजा न्योस्नि वाता लयं यया ॥ अविद्यायां महाकाशा लीयते परमे पदे ॥ ७८ ॥

78. The earth becomes subtle and is dissolved in water; water is resolved into fire; fire similarly merges in air; air gets absorption in ether, and ether is resolved in *Avidyâ* (Ignorance), which merges into the Great Brahma.

## विक्षेपावरणा शक्तिर्दुरन्तासुस्रकृपिणी ॥ जडक्पा महामाया रजःसत्त्वतमागुणा ॥ ७९ ॥

79. There are two forces—vikṣepa, (the out-going energy) and âvarana (the transforming energy) which are of great potentiality and power, and whose form is happiness. The great  $M\hat{a}y\hat{a}$ , when non-intelligent and material, has three attributes sattva (rhythm) rajas (energy) and tamas (inertia).

## सा मायावरणाशत्त्रयावृताविज्ञानरूपिणी ॥ दर्शयेज्ञगदाकारं तं विक्षेपस्वभावतः॥ ८०॥

80. The non-intelligent form of Mâyâ covered by the avarana force (concealment), manifests itself as the universe, owing to the nature of vikşepa force.

तमा गुणाधिका विद्या या सा दूर्गा भवेत् स्वयम् ईश्वर स्तदुपहितं चैतन्यं तद्भूद् ध्रुवम् ॥ सत्ताधिका च या विद्या लक्ष्माः स्याहित्यक्रिपणी। चैतन्यं तदुपहितं विष्णुभैवति नान्यथा॥ ८१॥

81. When the avidyâ has an excess of tamas, then it manifests itself as Durga; the intelligence which presides over her is called Isvara.

81 (a). When the Avidyâ has an excess of Sattra, it manifests itself as the beautiful Lakshmi; the Intelligence which presides over her is called Vishnu.

## रजाेगुणाधिका विद्या श्रेया सा वै सरस्वती। यश्चित्स्वरूपेा भवति ब्रह्मातदुपधारकः॥ ८२॥

82. When the avidyâ has an excess of rajas, it manifests itself as the wise Saraswati; the intelligence which presides over her is known as Brahmâ.

#### ईशाद्याः सकला देवा हृश्यन्ते परमात्मनि । शरीरादिजडं सर्वं सा विद्या तत्तथा तथा ॥ ८३ ॥

83. Gods like Śiva, Brahmâ, Vishņu, etc., are all seen in the great Spirit; bodies and all material objects are the various products of avidyâ.

#### एवं रूपेगा कल्पन्ते कल्पका विश्वसम्भवम् ॥ तत्त्वातत्त्वं भवंतीह कल्पनान्येन चोदिता ॥ ८४ ॥

84. The wise have thus explained the creation of the world—tattwas (elements) and not-tattwas (non-elements) are thus produced—not otherwise.

## प्रमेयत्वादिरूपेण सर्वं वस्तु प्रकाश्यते । विशेषशब्दोपादाने भेदी भवति नान्यथा ॥ ८५॥

85. All things are seen as finite, etc. (endowed with qualities, etc.), and there arise various distinctions merely through words and names; but there is no real difference.

## तथैव वस्तुनास्त्येव भासको वर्तकः परः । स्वरूपत्वेन रूपेण स्वरूपं वस्तु भाष्यते ॥ ८६ ॥

86. Therefore, the things do not exist; the great and glorious One that manifests them, alone exists; though things are false and unreal, yet, as the reflection of the real, they, for the time being, appear real.

# एकः सत्तापूरितानन्दक्रपः पूर्णो व्यापी वर्तते नास्ति किञ्चित्। एतज्ञ्ञानं यः करोत्येव नित्यं मुक्तः स स्यानमृत्युसंसारदुःखात्॥८०॥

87. The One Entity, blissful, entire and all-pervading, alone exists, and nothing else; he who constantly realises this knowledge is freed from death and the sorrow of the world-wheel.

## यस्यारोपापवादाभ्यां यत्र सर्वे लयं गताः । स पको वर्तते नान्यत्ति चत्तेनावधाय ते ॥ ८८ ॥

88. When, through the knowledge that all is illusory perception (aropa) and by intellectual refutation (apavada) of other doctrines, this universe is resolved into the one, then, there exists that One and nothing else; then this is clearly perceived by the mind.

Karma clothes the Jiva with body.

## पितुरन्नमयात्के। शाज्जायते पूर्वकर्मणः । तच्छरीरंविदु दुःखं स्वप्राग्मोगाय सुन्दरम् ॥ ८९ ॥

89. From the Annamya Koşa (the physical vehicle) of the father, and in accordance with its past karma, the human soul is re-incarnated; therefore, the wise consider this beautiful body as a punishment, for the suffering of the effects of past Karma.

## मांसासिकायुमजादिनिर्मितं भागमन्दिरम् । केवलं दुःस्रभागाय नाडी संततिगुल्फितम् ॥ ९०॥

90. This temple of suffering and enjoyment (human body), mad up of flesh, bones, nerves, marrow, blood, and intersected with blood vessels etc., is only for the sake of suffering of sorrow.

## पारमेष्ठचमिदं गात्रं पंचभूतविनिर्मितम् । ब्रह्माण्डसंज्ञकं दुःखसुखभागाय कव्पितम् ॥ ९१ ॥

91. This body, the abode of Brahma, and composed of five elements and known as Brahmanda (the egg of Brahma or microcosm) has been made for the enjoyment of pleasure or suffering of pain.

## बिन्दुः शिवा रजः शक्तिरुभयार्भिलनात्स्वयम् । स्वप्तभृतानि जायन्ते स्वशत्तया जडरूपया ॥ ९२ ॥

92. From the self-combination of the Spirit which is Siva and the Matter which is Sakti, and, through their inherent inter-action on each other, all creatures are born.

#### तत्पञ्चीकरणात्स्थूळात्यसंख्यानि समासतः । ब्रह्मांडस्थानि वस्तूनि यत्र जीवेाऽस्ति कर्मभिः ॥ तद्भृतपञ्चकात्सर्वं भागाय जीवसंक्षिता ॥ ९३ ॥

93. From the fivefold combination of all subtle elements, in this universe, gross innumerable objects are produced. The intelligence that is confined in them, through Karma, is called the Jiva. All this world is derived from the five elements. The Jiva is the enjoyer of the fruits of action.

# पूर्वकर्मानुरोधेन करोमि घटनामहम् । अजडः सर्वभृतस्था जडस्थित्या भुनक्ति तान् ॥ ९४ ॥

94. In conformity with the effects of the past karma of the Jîvas, I regulate all their destinies. Jîva is immaterial, and is in all things; but it enters the material body to enjoy the fruits of karma.

## जडात्स्वकर्मभिर्वद्धो जीवाख्यो विविधा भवेत् । भागायात्पद्यते कर्म ब्रह्मांडाख्ये पुनः पुनः ॥ ९५॥

95. Bound in the chain of matter by their karma, the Jivas receive various names. In this world, they come again and again to undergo the consequences of their karma.

# जीवश्च छीयते भागावसाने च स्वकर्भणः॥ ९६॥

96. When the fruits of karma have been enjoyed, the Jîva is absorbed in the Parambrahma.

(1). The microcosm.

#### देहेऽसिन्वर्तते मेरः सप्तद्वीपसमन्वितः । सरितः सागराः शैलाः क्षेत्राणि क्षेत्रपालकाः ॥ १ ॥

In this body, the mount Meru—i.e., the vertebral column—is surrounded by seven islands; there are rivers, seas, mountains, fields; and lords of the fields too.

#### ऋषया मुनयः सर्वे नक्षत्राणि प्रहास्तथा। पुण्यतीर्थानि पीठानि वर्तन्ते पीठदेवताः॥ २॥

2. There are in it seers and sages; all the stars and planets as well. There are sacred pilgrimages, shrines; and presiding dieties of the shrines.

## र्षाष्ट्रसंहारकर्तारी भ्रमन्ती राशिभास्करी। नभा वायुश्च वन्हिश्च जलं पृथ्वी तथैव च ॥ ३॥

3. The sun and moon, agents of creation and destruction, also move in it. Ether, air, fire, water and earth are also there.

(2). The Nerve Centres.

#### त्रैलेक्ये यानि भूतानि तानि सर्वाणि देहतः। मेहं संवेष्ट्य सर्वत्र व्यवहारः प्रवर्तते॥ ४॥

4. All the beings that exist in the three worlds are also to be found in the body; surrounding the Meru they are engaged in their respective functions.

# जानाति यः सर्विमिदं स यागी नात्र संशयः॥ ५॥

5. (But ordinary men do not know it). He who knows all this is a Yogi; there is no doubt about it.

## महाग्डसंबके देहे यथादेशं व्यवस्थितः। मेरुप्रंगे सुधारिहमबहिरष्टकलायुतः॥ ६॥

6. In this body, which is called Brahmanda (microcosm, literally the mundane egg), there is the nectar-rayed moon, in its proper place, on the top of the spinal cord, with eight Kalas (in the shape of a semi-circle).

# वर्ततेऽहिनेशं से।ऽपि सुधां वर्षत्यधामुखः। तते।ऽमृतं द्विधाभृतं याति स्क्ष्मं यथा च वै॥७॥

7. This has its face downwards, and rains nectar day and night.

The ambrosia further sub-divides itself into two subtle parts:

## इडामार्गेण पुष्टचर्थं याति मन्दाकिनीजलम्। पुष्णाति सकलं देहमिडामार्गेण निश्चितम् ॥ ८॥

8. One of these, through the channel named Idâ, goes over the body to nourish it, like the waters of the heavenly Ganges-certainly this ambrosia nourishes the whole body through the channel of Ida.

एष पीयूषरिक्मिहि वामपाइवे व्यवस्थितः॥ अपरः शुद्धदुग्धाभा हठात्कर्षति मण्डलात् । मध्यमार्गेण सृष्ट्यर्थं मेरी संयाति चन्द्रमाः॥ ९॥

This milk-ray (moon) is on the left side. The other ray, brilliant as the purest milk and fountain of great joy, enters through the middle path (called Sushumná) into the spinal cord, in order to create this moon.

मेरुमूले श्वितः सूर्यः कलाद्वादशसंयुतः। दक्षिणे पथि रहिमभिवेहत्युध्वं प्रजापितः॥ १॥॥

At the bottom of the Meru there is the sun having twelve Kalas. In the right side path (Pingala) the lord of creatures carries (the fluid) through its rays upwards.

पीयुषरिक्मिनिर्यासं धात् श्च प्रसित ध्रुवम्। समीरमण्डले सूर्यी भ्रमते सर्वविग्रहे ॥ ११॥

It certainly swallows the vital secretions, and ray-exuded Together with the atmosphere, the sun moves through the whole nectar. body.

एषा सूर्य परामृतिः निर्वागं दक्षिणे पथि । वहते लग्नयोगेन सृष्टिसंहारकारकः ॥ १२॥

The right-side vessel, which is pingala is another form of the sun, and is the giver of Nirvana. The lord of creation and destruction (the sun) moves in this vessel through auspicious ecliptical signs.

(3).—The Nerves.

सार्घछक्षत्रयं नाड्यः सन्ति देहान्तरे नृगाम्। प्रधानभूता नाडचस्तु तासु मुख्याश्चतुर्दशः॥ १३॥

13. In the body of man there are 3,50,000 nadis; of them, the principal are fourteen;

स्युम्बेडा पिंगला च गांधारी हस्तिजिह्निका। कुट्टः सरस्वती पूषा शंखिनी च पयस्वनी ॥ १४ ॥ वारण्यत्मबुसा चैव विश्वोदरी यशस्विनी। पतासु तिस्रो मुख्याः स्युः पिङ्गलेडा सुषुग्गिका ॥ १५॥

Sushumņā, Ida, Pingalā, Gandhari, Hastijihvika, Kuhu, Saraswati, Pusâ, Sankhini, Payaswani, Vâruni, Alumbusâ, Vishwodari, and Yasaswani. Among these Ida, Pingala and Sushumna are the chief.

#### तिसृष्वेका सुषुम्णैव मुख्या सायोगिबङ्धभा । ग्रन्यास्तदाश्रयं कृत्वा नाडचः सन्ति हि देहिनाम् ॥ १६ ॥

16. Among these three, Sushumna alone is the highest and beloved of the Yogis. Other vessels are subordinate to it in the body.

#### नाडचस्तु ता ग्रधेावक्त्राः पद्मतन्तुनिभाः स्थिताः। पृष्ठवंदां समाश्रित्य सेामसूर्याग्निरूपिणी॥ १७॥

17. All these principal *nûdis* (vessels) have their mouths downwards, and are like thin threads of lotus. They are all supported by the vertebral column, and represent the sun, moon and fire.

#### तासां मध्ये गता नाडी चित्रा सा मम वहुमा। ब्रह्मरन्ध्रञ्च तत्रैव स्क्ष्मात्स्क्ष्मतरं शुभम्॥ १८॥

18. The innermost of these three is  $Chitr\hat{a}$ ; it is my beloved. In that there is the subtlest of all hollows called Brahmarandhra.

#### पञ्चवर्णोज्ज्वला शुद्धा सुषुम्णा मध्यचारिणी। देहस्योपाधिरूपा सा सुषुम्णा मध्यरूपिणी॥ १९॥

19. Brilliant with five colours, pure, moving in the middle of Sushumna, this Chitra is the vital part of body and centre of Sushumna.

#### दिव्यमार्गमिदं प्रोक्तममृतानन्दकारकम्। ध्यानमात्रेण योगींद्रो दुरितीघं विनाशयेत्॥ २०॥

20. This has been called in the Sastras the Heavenly Way; this is the giver of the joy of immortality; by contemplating it, the great Yogî destroys all sins.

(4).—The Pelvic Region.

#### गुदात्तुद्वयं गुलादूभ्वं मेढात्तु द्वयं गुलाद्धः । चतुरंगगुलविस्तारमाधारं वर्तते समम् ॥ २१ ॥

21. Two digits above the rectum and two digits below the organ is the âdhâra lotus, having a dimension of four digits.

#### तिसम्नाधारपद्मे च किथिकायां सुशोभना । त्रिकोणा वर्च ते येानिः सर्वतंत्रेषु गापिता ॥ २२ ॥

22. In the pericarp of the âdhâra lotus there is the triangular, beautiful yoni, hidden and kept secret in all the Tantras.

#### तत्र विद्युष्ठताकारा कुण्डली परदेवता । सार्द्धित्रकरा कुटिला सुदुम्ला मार्गसंखिता ॥ २३ ॥

23. In it is the supreme goddess *Kundalini* of the form of electricity, in a coil. It has three coils and a half (like a serpent), and is in the mouth of Sushumna.

## जगत्संसृष्टिक्या सा निर्माणे सतताद्यता । वाचामवाच्या वाग्देवी सदा देवैनीमस्कृता ॥ २४ ॥

24. It represents the creative force of the world, and is always engaged in creation. It is the goddess of speech, whom speech cannot manifest, and who is praised by all gods.

## इडानाम्नी तु या नाडी वाममार्गे व्यवस्थिता । सुषुम्णायां समादिलस्य दक्षनासापुटे गता ॥ २५॥

25. The nâdi called Idâ is on the left side coiling round the Sushumnâ, it goes to the right nostril.

## पिङ्गला नाम या नाडी दत्तमार्गे व्यवस्थिता । मध्यनाडीं समाक्ष्ठिष्य वामनासापुटे गता ॥ २६ ॥

26. The nadi called Pingala is on the right side; coiling round the central vessel, it enters the left nostril.

## इडापिंगलयोर्मध्ये सुषुम्णा या भवेत्बलु । षट्ष्यानेषु च षटराक्तिं षट्पद्मं योगिनो विदुः ॥ २७ ॥

27. The nâdi which is between Idâ and Pingalâ is certainly Sushumnâ. It has six stages, six forces,\* six lotuses, known to the Yogis.

## पंचस्थानं सुषुम्णाया नामानि स्युवेह्ननि च । प्रयोजनवशात्तानि ज्ञातव्यानीह शास्त्रतः ॥ २८॥

28. The first five stages † of Sushumnâ are known under various names; being necessary, they have been made known in this book.

#### ग्रन्या याऽस्त्यपरा नाडी मृलाधारात्समृत्थिता । रसनामेढ्नयनं पादांगुष्ठे च श्रोत्रकम् ॥ कुक्षिकक्षांगुष्ठकर्षे सर्वागं पायुकुक्षिकम् । छन्ध्वा तां वै निवर्तन्ते यथादेशसमुद्भवाः॥ २९॥

29. The other nadis, rising from Muladhar, go to the various parts of the body, e.g. the tongue, organ, eyes, feet, toes, ears, the abdomen, the armpit, fingers of the hands, the scrotum and the anus. Having risen from their proper place, they stop at their respective destinations, as above described.

## पताभ्य पव नाडीभ्यः शाखोपशास्त्रतः क्रमात् । साधेलक्षत्रयं जातं यथाभागं व्यवस्थितम् ॥ ३० ॥

30. From all these (fourteen) nadis, there arise gradually other branches and sub-branches, so that at last they become three hundred thousand and a half in number, and supply their respective places.

<sup>\*</sup> That is, the functions of the Cord, viz:—Reflection co-ordination, etc.

† The parts of which the Spinal Cord is composed are the Tantrik stages viz.:—
Cervical, Dorsal, Lumbar, Sacral and Coccygeal.

#### पता भागवहा नाड्यो वायुसञ्चारदक्षकाः । भ्रोतमोताः सुसंव्याप्य तिष्ठन्त्यस्मिन्कलेवरे ॥ ३१ ॥

31. These nadis are spread through the body cross-wise and lengthwise; they are vehicles of sensation and keep watch over the movements of the air i.e., they regulate the motor functions also.

(5).—The Abdominal Region.

सूर्यं मण्डलमध्यसः कलाद्वादशसंयुतः । विस्तदेशे ज्वलद्विह्वर्तते चान्नपाचकः ॥ एष वैश्वानरोग्निर्वे मम तेजांशसम्भवः । करोति विविधं पाकं प्राणिनां देहमास्थितः ॥ ३२ ॥

32. In the abdomen there burns the fire—digestor of food—situated in the middle of the sphere of the sun having twelve Kalâs. Know this as the fire of Vaiswânara; it is born from a portion of my own energy, and digests the various foods of creatures, being inside their bodies.

#### त्रायुः प्रदायको वहिर्बेळं पुष्टिं ददाति सः। शरीरपाटवञ्चापि ध्वस्तरागसमुद्भवः॥ ३३॥

33. This fire increases life, and gives strength and nourishment, makes the body full of energy, destroys all diseases, and gives health.

#### तस्माद्वेश्वानराग्निञ्च प्रज्वाल्य विधिवत्सुधीः । तस्मिन्नन्नं हुनेद्योगी प्रत्यहं गुरुशिक्षया ॥ ३४ ॥

34. The wise Yogi, having kindled this Viswânaric fire according to proper rites, should sacrifice food into it every day, in conformity with the teachings of his spiritual teacher.

#### ब्रह्मा ख्डसं इते देहे स्थानानि स्युकेह्ननि च । मयोक्तानि प्रधानानि ज्ञातव्यानीह शास्त्रके ॥ ३५ ॥

35. This body called the Brahmanda (microcosm) has many parts, but I have enumerated the most important of them in this book. (Surely) they ought to be known.

#### नानाप्रकारनामानि स्थानानि विविधानि च। वर्तन्ते विग्रहे तानि कथितुं नैव शक्यते॥ ३६॥

36. Various are their names, and innumerable are the places in this human body; all of them cannot be enumerated here.

(16).-The Jivatmâ.

इत्थं प्रकल्पिते देहै जीवेा वसति सर्व्वगः । ऋनादिवासनामाळाऽळंकृतः कर्मशंखळः ॥ ३७ ॥ 37. In the body thus described, there dwelleth the Jîva, all-pervading, adorned with the garland of endless desires and chained (to the body) by karma.

## नानाविधगुणापेतः सर्वव्यापारकारकः। पूर्वाजितानि कर्माणि भुनक्ति चिविधानि च॥ ३८॥

38. The Jîva possessed of many qualities and the agent of all events, enjoys the fruit of his various karmas amassed in the past life.

## यद्यत्संहश्यते लोके सर्वं तत्कर्मसम्भवम् । सर्वा कर्मानुसारेख जन्तुर्भोगान्भुनक्ति वै ॥३९ ॥

39. Whatever is seen among men (whether pleasure or pain) is born of karma. All creatures enjoy or suffer, according to the results of their actions.

ये ये कामाद्या देाषाः सुखदुःखप्रदायकाः। ते ते सर्वे प्रवर्तन्ते जीवकर्मानुसारतः॥ ४०॥

40. The desires, etc., which cause pleasure or pain, act according to the past karma of the Jîva.

# पुण्यापरक्तचैतन्ये प्राणान्त्रीगाति केवलम् । बाह्ये पुण्यमयं प्राप्य भाज्यवस्तु स्वयम्भवेत् ॥ ४१ ॥

41. The Jiva that has accumulated an excess of good and virtuous actions receives a happy life; and in the world he gets pleasant and good things to enjoy, without any trouble.

ततः कर्मबलात्पुंसः सुखं वा दुःखमेव च। पापे।परक्तचैतन्यं नैव तिष्ठति निश्चितम्॥ न तिद्धन्नो भवेत्सोऽपि तिद्धन्नो न तु किञ्चन। माये।पहितचैतन्यात्सर्वं वस्तु प्रजायते॥ ४२॥

42. In proportion to the force of his karma, man suffers misery or enjoys pleasure. The Jîva that has accumulated an excess of evil never stays in peace—it is not separate from its karmas; except karma, there is nothing in this world. From the Intelligence veiled by Mâyâ, all things have been evolved.

यथाकालेपि भागाय जन्त्नां विविधोद्भवः। यथा देषवद्याच्छुको रजतारोपगं भवेत्॥ तथा स्वकर्मदेषाद्वे ब्रह्मण्यारोप्यते जगत्॥ ४३॥

43. As in their proper season, various creatures are born to enjoy the consequences of their karma; as through mistake a pearl-shell is taken for silver, so through the taint of one's own karmas, a man mistakes Brahman for the material universe.

#### सवासनाभ्रमात्पन्नोन्म्लनातिसमर्थनम् । उत्पन्नञ्चेदीदृशं स्याज्ज्ञानं माक्षप्रसाधनम् ॥ ४४ ॥

44. From desire all these delusions arise; they can be eradicated with great difficulty; when the salvation-giving knowledge of the unreality of the world arises, then are desires destroyed.

#### साक्षाद्वैशेषदृष्टिस्तु साक्षात्कारिणि विभ्रमे । कारणं नान्यथा युक्त्या सत्यं सत्यं मयोदितम् ॥ ४५ ॥

45. Being engrossed in the manifested (objective) world, the delusion arises about that which is the manifestor—the subject. There is no other, (cause of this delusion). Verily, verily, I tell you the truth.

#### साक्षात्कारिभ्रमे साक्षात्साक्षात्कारिणि नारायेत्। सो हि नास्तीति संसारे भ्रमो नैव निवर्तते॥ ४६॥

46. The illusion of the manifested (objective world) is destroyed when the Maker of the Manifest becomes manifest. This illusion does not cease so long as one thinks, "Brahm is not."

## मिथ्याज्ञाननिवृत्तिस्तु विशेषदर्शनाङ्गवेत् । ग्रन्यथा न निवृत्तिः स्याद्दृश्यते रजतभ्रमः ॥ ४७ ॥

47. By looking closely and deeply into the matter, this false know-ledge vanishes. It cannot be removed otherwise; the delusion of silver remains.

## यावन्नोत्पद्यते ज्ञानं साक्षात्कारे निरञ्जने । तावत्सर्वाणि भूतानि हश्यन्ते विविधानि च ॥ ४८॥

48. As long as knowledge does not arise about the stainless Manifestor of the universe, so long all things appear separate and many.

## यदा कर्मार्जितं देहं निर्वाणे साधनं भवेत्। तदा शरीरवहनं सफलं स्थान चान्यथा॥ ४९॥

49. When this body, obtained through karma, is made the means of obtaining Nirvâna (divine beatitude); then only the carrying of the burden of the body becomes fruitful,—not otherwise.

## याहशी वासना मूला वर्त्तते जीवसंगिनी। ताहशं वहते जन्तुः कृत्याकृत्यविधा भ्रमम्॥ ५०॥

50. Of whatever nature is the original desire (vasana), that clings to and accompanies the Jiva (through various incarnations); similar is the delusion which it suffers, according to its deeds and misdeeds.

## संसारसागरं तर्चुं यदीच्छेद्योगसाधकः। ऋत्वा वर्णाश्रमं कर्म फलवर्जं तदाचरेत्॥ ५१॥

51. If the practiser of Yoga wishes to cross the ocean of the world, he should perform all the duties of his åshrama, (the condition of life), renouncing all the fruits of his works.

#### विषयासक्तपुरुषा विषयेषु सुखेप्सवः । वाचाभिरुद्धनिर्वाणा वर्तन्ते पापकर्मणि ॥ ५२ ॥

52. Persons attached to sensual objects and desirous of sensual pleasures, descend from the road of Nirvâna, through the delusion of much talk, and fall into sinful deeds.

## ग्रात्मानमात्मना पश्यन्न किञ्चिदिह पश्यति । तदा कर्मपरित्यागे न देशोऽस्ति मतं मम ॥ ५३॥

53. When a person does not see anything else here, having seen the Self by the self; then there is no sin (for him if he) renounces all ritual works. This is my opinion.

## कामाद्येा विलीयन्ते ज्ञानादेव न चान्यथा । यभावे सर्वतस्वानां स्वयं तत्त्वं प्रकाशते ॥ ५४ ॥

54. All desires and the rest are dissolved through Gnosis only, and not otherwise. When all (minor) tattvas (principles), cease to exist, then My Tattva becomes manifest.

#### CHAPTER III.

On Yoga Practice. The Vâyus.

#### हचित्त पङ्कजं दिव्यं दिव्यिलङ्गेन भूषितम्। कादिठान्ताक्षरोपेतं द्वाद्शार्थविभूषितम्॥१॥

In the heart, there is a brilliant lotus with twelve petals adorned with brilliant signs. It has the letters from k to th (i.e., k, kh, g. gh, ñ, ch, chh. j, jh, ñ, t, th.), the twelve beautiful letters.

#### प्राणा वसति तत्रैव वासनाभिरलंकृतः। श्रनादिकर्भसंश्लिष्टः प्राप्याहङ्कारसंयुतः॥ २॥

2. The Prâna lives there, adorned with various desires, accompanied by its past works, that have no beginning, and joined with egoism (ahankára.)

Note: - The heart is in the centre where there is the seed v

#### प्राणस्य वृत्तिभेदेन नामानि विविधानि ख। वर्तन्ते तानि सर्वाणि कथितुं नैव शक्यते॥ ३॥

3. From the different modifications of the *Prána*, it receives various names; all of them cannot be stated here.

#### प्राणोऽपानः समानश्चोदाना व्यानश्च पञ्चमः। नागः कूर्मश्च छकरो देवदत्तो धनञ्जयः॥४॥

4. Prâna, apâna, samâna, udâna, vyâna, nâga, kurma, Krikara, devadatta, and dhananjaya.

#### दश नामानि मुख्यानि मयाक्तानीह शास्त्रके। कुर्वन्ति तेऽत्र कार्याणि प्रेरितानि स्वकर्मभिः॥ ५॥

5. These are the ten principal names, described by me in this Śastra; they perform all the functions, incited thereto by their own actions.

#### अत्रापि वायवः पञ्च मुख्याः स्युर्द्शतः पुनः। तत्रापि श्रेष्ठकत्तारा प्राणापाना मयादिता ॥ ६॥

6. Again, out of these ten, the first five are the leading ones; even among these, the  $Pr\hat{a}na$  and  $Ap\hat{a}na$  are the highest agents, in my opinion.

#### हिद प्राणा गुदैऽपानः समाना नाभिमण्डले । उदानः कण्टदेशस्यो ज्यानः सर्वशरीरगः ॥ ७॥

7. The seat of the *Prâna* is the heart; of the *apâna*, anus; of the samâna, the region about the navel; of the udâna, the throat; while the vyâna moves all over the body.

# नागादिवायवः पञ्च ते कुर्वन्ति च विद्रहे। उद्गारान्मीलनं क्षुनृड्जृम्भा हिका च पञ्चमः॥८॥

8. The five remaining vâyus, the nâga, etc., perform the following functions in the body:—Eructation, opening the eyes, hunger and thirst, gaping or yawning, and lastly hiccup.

## श्चनेन विधिना या वै ब्रह्माडं वेत्ति विग्रहम्। सर्वपापविनिमुं कः स याति परमां गतिम्॥ ९॥

9. He who in this way knows the microcosm of the body, being absolved from all sins, reaches the highest state.

(2).—The Guru.

#### त्रधुना कथयिष्यामि चित्रं यागस्य सिद्धये । यज्ज्ञात्वा नावसीदन्ति यागिना यागसाधने ॥ १० ॥

10. Now I shall tell you, how easily to attain success in Yoga, by knowing which the Yogis never fail in the practice of Yoga.

भवेद्वीर्यवती विद्या गुरुवक्त्रसमुद्भवा । श्रन्यथा फलहीना स्यान्निर्वीर्याप्यतिदुःखदा ॥ ११ ॥

11. Only the knowledge imparted by a Guru, through his lips, is powerful and useful; otherwise it becomes fruitless, weak and very painful.

गुरुं सन्तोष्य यत्नेन ये वै विद्यामुपासते । अवलम्बेन विद्यायास्तस्याः फलमवाम् यात् ॥ १२ ॥

12. He who is devoted to any knowledge, while pleasing his Guru with every attention, readily obtains the fruit of that knowledge.

गुरुः पिता गुरुर्माता गुरुर्देवा न संशयः। कर्मणा मनसा वाचा तस्मात्सर्वैः प्रसेव्यते॥ १३॥

13. There is not the least doubt that Guru is father, Guru is mother, and Guru is God even; and as such, he should be served by all with their thought, word and deed.

गुरुप्रसादतः सर्वं लभ्यते शुभमात्मनः । तस्मात्सेच्यो गुरुनित्यमन्यथा न शुभं भवेत् ॥ १४ ॥

14. By Guru's favour everything good relating to one's self is obtained. So the Guru ought to be daily served; else there can be nothing auspicious.

प्रदक्षिणत्रयं कृत्वा स्पृष्टा सक्येन पाणिना । अष्टांगेन नमस्कुर्याद् गुरुपादसरोरुहम् ॥ १५॥

15. Let him salute his Guru after walking three times round him, and touching with his right hand his lotus-feet.

#### (3).—The Adhikari.

# श्रद्धयात्मवतां पुंसां सिद्धिभेवति निश्चिता । ग्रन्येषाञ्च न सिद्धिः स्यात्तस्माद्यतेन साधयेत् ॥ १६ ॥

16. The person who has control over himself attains verily success through faith; none other can succeed. Therefore, with faith, the Yoga should be practised with care and perseverance.

न भवेत्संगयुक्तानां तथाऽविश्वासिनामपि। गुरुपूजाविहीनानां तथा च बहुसंगिनाम्॥ १७॥ मिथ्यावाद्रतानां च तथा निष्ठ्रभाषिणाम्। गुरुसन्तोषहीनानां न सिद्धिः स्यात्कदाचन॥ १७॥

17. Those who are addicted to sensual pleasures or keep bad company, who are disbelievers, who are devoid of respect towards their Guru, who resort to promiscuous assemblies, who are addicted to false and vain controversies, who are cruel in their speech, and who do not give satisfaction to their Guru never attain success.

फिल्पितीति विश्वासः सिद्धेः प्रथमलक्षणम् । द्वितीयं श्रद्धया युक्तं तृतीयं गुरुपूजनम् ॥ चतुर्थं समताभावं पञ्चमेन्द्रियनिश्रहम् । षष्ठं च प्रमिताहारं सप्तमं नैव विद्यते ॥ १८॥

18. The first condition of success is the firm belief that it (vidyâ) must succeed and be fruitful; the second condition is having faith in it; the third is respect towards the Guru; the fourth is the spirit of universal equality; the fifth is the restraint of the organs of sense; the sixth is moderate eating, these are all. There is no seventh condition.

# योगोपदेशं संप्राप्य लन्ध्वा ये।गविदं गुरुम् । गुरूपदिष्टविधिना धिया निश्चित्य साध्येत् ॥ १९ ॥

19. Having received instructions in Yoga, and obtained a Guru who knows Yoga, let him practise with earnestness and faith, according to the method taught by the teacher.

(4).-The Place, Etc.

# सुशोभने मठे यांगी पद्मासनसमन्वितः। श्रासनापरि संविश्य पवनाभ्यासमाचरेत्॥ २०॥

20. Let the Yogi go to a beautiful and pleasant place of retirement or a cell, assume the posture padmâsana, and sitting on a seat (made of kusa grass) begin to practise the regulation of breath.

## समकायः प्राञ्जलिश्च प्रणस्य च गुरून् सुधीः। दक्षे वामे च विद्नेशं क्षत्रपालांबिकां पुनः॥ २१॥

21. The wise beginner should keep his body firm and inflexible, his hands joined as if in supplication, and salute the Gurus on the left side. He should also pay salutations to Ganesa on the right side, and again to the guardians of the worlds and goddess Ambikâ, who are on the left side.

(5).—The Pranayama.

#### ततश्च दक्षांगुष्ठेन निरुद्धा पिंगलां सुधीः । इडया पूरयेद्वायुं यथाशक्त्या तु कुम्भयेत् ॥ ततस्त्यकृा पिंगलयाशनैरेव न वेगतः ॥ २२ ॥

22. Then let the wise practitioner close with his right thumb the pingalâ (the right nostril), inspire air through the Idâ (the left nostril); and keep the air confined—suspend his breathing—as long as he can; and afterwards let him breathe out slowly, and not forcibly, through the right nostril.

पुनः पिंगलयाऽऽपूर्वे यथाशक्त्या तु कुम्भयेत् । इडया रेचयेद्वायुं न वेगेन शनैःशनैः ॥ २३ ॥

23. Again, let him draw breath through the right nostril, and stop breathing as long as his strength permits; then let him expel the air through the left nostril, not forcibly, but slowly and gently.

## इदं यागविधानेन कुर्याद्विंशतिकुम्मकान्। सर्वेद्वन्द्वविनिम् कः प्रत्यहं विगतालसः॥ २४॥

24. According to the above method of Yoga, let him practise twenty humbhakas (stopping of the breath). He should practise this daily without neglect or idleness, and free from all duals (of love and hatred, and doubt and contention), etc.

# प्रातःकाले च मध्याह्रे सूर्यास्ते चार्द्धरात्रके । कुर्यादेवं चतुर्वारं कालेष्वेतेषु कुम्मकान् ॥ २५॥

25. These kumbhakas should be practised four times:—once (1) early in the morning at sun-rise, (2) then at mid-day, (3) the third at sun-set, and (4) the fourth at mid-night.

## इत्थं मासत्रयं कुर्यादनालस्या दिने दिने । तता नाडीविशुद्धिः स्याद्विलम्बेन निश्चितम् ॥ २६॥

26. When this has been practised daily, for three months, with regularity, the nddis (the vessels) of the body will readily and surely be purified.

## यदा तु नाडीशुद्धिः स्याद्योगिनस्तस्वदर्शिनः। तदा विभ्वस्तदेषश्च भवेदारम्भसम्भवः॥ २७॥

27. When thus the nadis of the truth-perceiving Yogi are purified, then his defects being all destroyed, he enters the first stage in the practice of Yoga called arambha.

# चिह्नानि योगिना देहे दृश्यन्ते नाडिशुद्धितः। कथ्यन्ते तु समस्तान्यङ्गानि संक्षेपतो मया॥ २८॥

Certain signs are perceived in the body of the Yogi whose nadis have been purified. I shall describe, in brief, all these various signs.

## समकायः सुगन्धिश्च सुकान्तिः स्वरसाधकः। श्रारम्भघटकद्वेव यथा परिचयस्तदा॥ निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः ॥ २९ ॥

The body of the person practising the regulation of breath becomes harmoniously developed, emits sweet scent, and looks beautiful and lovely. In all kinds of Yoga, there are four stages of pranayama:-

1, Ârambha-avasthâ (the state of beginning); 2, Ghaṭa-avasthâ (the state of co-operation of Self and Higher Self); 3, Parichaya-avasthâ (knowledge);

4, Nishpattiavasthâ (the final consummation).

# ग्रारमः कथिते।ऽस्माभिरधुना वायुसिद्धये। अपरः कथ्यते पश्चात्सर्वेदुःखाघनाशनः ॥ ३० ॥

30. We have already described the beginning or Arambha-avasthâ of prânâyâma; the rest will be described hereafter. They destroy all sin

शोडविहः सुभागी च सुखीसवीङ्गसुन्दरः। संपूर्णहृद्या योगी सर्वेत्साहबलान्वितः ॥ जायते यागिनाऽवश्यमेतत्सर्वं कलेवरे ॥ ३१ ॥

31. The following qualities are surely always found in the bodies of every Yogi: -Strong appetite, good digestion, cheerfulness, handsome figure, great courage, mighty enthusiasm and full strength.

# अथ वर्ज्य प्रवक्ष्यामि योगविव्नकरं परम्। येन संसारदुःसान्धिं तीत्वी यास्यन्ति यागिन ॥ ३२॥

Now I tell you the great obstacles to Yoga which must be avoided, as by their removal the Yogis cross easily this sea of worldly

(6).—The things to be renounced. ग्राम्छं रक्षं तथा तीश्णं छवणं सार्षपं कटुम्। बहुळं भ्रमणं प्रातः स्नानं तैळविदाहकम्॥

स्तैयं हिंसां जनद्वेषञ्चाहङ्कारमनार्जवम् । उपवासमसत्यञ्च माक्षञ्च प्राणिपीडनम् ॥ स्त्रीसङ्गमग्निसेवां च बह्वालापं प्रियाप्रियम् । ग्रतीव भाजनं यागी त्यजेदेतानि निश्चितम् ॥ ३३॥

33. The Yogi should renounce the following:—1 Acids, 2 astringents, 3 pungent substances, 4 salt, 5 mustard, and 6 bitter things; 7 much walking, 8 early bathing (before sunrise) and 9 things roasted in oil; 10 theft, 11 killing (of animals) 12 enmity towards any person, 13 pride, 14 duplicity, and 15 crookedness; 16 fasting, 17 untruth, 18 thoughts other than those of moksha, 19 cruelty towards animals; 20 companionship of women, 21 worship of (or handling or sitting near) fire, and 22 much talking, without regard to pleasantness or unpleasantness of speech, and lastly, 23 much eating.

(7).—The means.

# उपायं च प्रवश्यामि क्षिप्रं योगस्य सिद्धये। गेापनीयं साधकानां येन सिद्धिभैवेत्बलु ॥ ३४ ॥

34. Now I will tell you the means by which success in Yoga is quickly obtained; it must be kept secret by the practitioner so that success may come with certainty.

वृतं क्षीरं च मिष्टान्नं ताम्बूलं चूर्णवर्जितम्।
कपूरं निष्तुषं मिष्टं सुमठं सृक्ष्मरन्ध्रकम्॥
सिद्धान्तश्रवणं नित्यं वैराग्यगृहसेवनम्।
नामसङ्कीर्तनं विष्णाः सुनादश्रवणं परम्॥
धृतिः क्षमा तपः शौचं हीर्मतिग्रु रुसेवनम्।
सदैतानि परं योगी नियमानि समाचरेत्॥ ३५॥

35. The great Yogi should observe always the following observances:—He should use 1 clarified butter, 2 milk, 3 sweet food, and 4 betel without lime, 5 camphor; 6 kind words, 7 pleasant monastery or retired cell, having a small door; 8 hear discourses on truth, and 9 always discharge his household duties with vairâgya (without attachment) 10 sing the name of Vishnu; 11 and hear sweet music, 12 have patience, 13 constancy, 14 forgiveness, 15 austerities, 16 purifications, 17 modesty, 18 devotion, and 19 service of the Guru.

# ग्रनिलेऽकीप्रवेशे च भोक्तव्यं योगिभिः सदा । वाया प्रविष्टे शशिनि शयनं साधकोत्तमैः ॥ ३६ ॥

36. When the air enters the sun, it is the proper time for the Yogi to take his food (i.e., when the breath flows through the Pingalâ); when

the air enters the moon, he should go to sleep (i.e., when the breath flows through the left nostril or the  $Id\hat{a}$ ).

# सद्यो भुक्तेऽपि श्चिधिते नाभ्यासः क्रियते बुधैः। ग्रभ्यासकाले प्रथमं कुर्योत्क्षीराज्यभाजनम्॥ ३७॥

37. The Yoga (prânâyâma) should not be practised just after the meals, nor when one is very hungry; before beginning the practice, some milk and butter should be taken.

# तते। अयासे स्थिरीभूते न ताहङ् नियमग्रहः। ग्रभ्यासिना विभाक्तव्यं स्तोकं स्तोकमनेकधा॥ पूर्वीक्तकाले कुर्यात्तु कुम्भकान्प्रतिवासरे॥ ३८॥

38. When one is well established in his practice, then he need not observe these restrictions. The practitioner should eat in small quantities at a time, though frequently; and should practise kumbhaka daily at the stated times.

# तते। यथेष्टा शक्तिः स्याद्योगिने। वायुधारखे । यथेष्टं धारणाद्वायोः कुम्भकः सिध्यति ध्रुवम् ॥ केवले कुम्भके सिद्धे किं न स्यादिह योगिनः ॥ ३९॥

39. When the Yogi can, of his will, regulate the air and stop the breath (whenever and how long) he likes, then certainly he gets success in kumbhaka, and from the success in kumbhaka only, what things cannot the Yogi command here?

The first stage.

# स्वेदः संजायते देहे योगिनः प्रथमोद्यमे । यदा संजायते स्वेदेा मर्दनं कारयेत्सुधीः ॥ अन्यथा विग्रहे धातुर्नष्टो भवति योगिनः ॥ ४० ॥

40. In the first stage of prândyâma, the body of the Yogi begins to perspire. When it perspires, he should rub it well, otherwise the body of the Yogi loses its dhâtu (humors).

The second and third stages.

# द्वितीये हि भवेत्कम्पो दार्दुरी मध्यमे मता। तताऽधिकतराभ्यासाद्गगनेचरसाधकः॥ ४१॥

41. In the second stage, there takes place the trembling of the body; in the third, the jumping about like a frog; and when the practice becomes greater, the adept walks in the air.

Vâyusiddhi.

योगी पद्मासनस्थोऽपि भुवमुत्सुज्य वर्तते । वायुसिद्धिस्तदा ब्रे या संसारध्वान्तनाद्यिनी ॥ ४२ ॥

When the Yogi, though remaining in Padmasana, can rise in the air and leave the ground, then know that he has gained Vayu-siddhi (success over air), which destroys the darkness of the world.

# तावत्कालं प्रकुर्वीत यागाक्तनियमग्रहम्। अल्पनिद्रा पुरीषं च स्तोकं मूत्रं च जायते ॥ ४३ ॥

But so long (as he does not gain it), let him practise observing all the rules and restrictions laid down above. From the perfection of prânâyâma, follows decrease of sleep, excrements and urine.

# अरोगित्वमदीनत्वं यागिनस्तत्त्वद्दिनः। स्वेदेा लाला कृमिश्चेव सर्वधैव न जायते ॥ ४४ ॥

The truth-perceiving Yogi becomes free from disease, and sorrow or affliction; he never gets (putrid) perspiration, saliva and

# कफिपत्तानिलाश्चे व साधकस्य कलेवरे। तिसन्काले साधकस्य भाज्येष्वनियमग्रहः॥ ४५॥

When in the body of the practitioner, there is neither any increase of phlegm, wind, nor bile; then he may with impunity be irregular in his diet and the rest.

## त्रत्यल्पं बहुधा भुक्तवा यागी न व्यथते हि सः। श्रधाभ्यासवशाद्योगी भूचरों सिद्धिमाप्नुयात्॥ यथा दर्दुरजन्त्नां गतिः स्यात्पाणिताडनात् ॥ ४६॥

No injurious results then would follow, were the Yogi to take a large quantity of food, or very little, or no food at all. Through the strength of constant practice, the Yogi obtains Bhuchari-siddhi, he moves as the frog jumps over the ground, when frightened away by the

# सन्त्यत्र बहवा विन्ना दारुण दुनिवारणाः। तथापि साधयेद्योगी प्राणैः कंठगतैरपि ॥ ४७ ॥

47. Verily, there are many hard and almost insurmountable obstacles in Yoga, yet the Yogi should go on with his practice at all hazards; even were his life to come to the throat.

# तते। रहस्युपाविष्टः साधकः संयतेन्द्रियः। प्रगावं प्रजपेदीर्घं विघ्नानां नाशहेतवे ॥ ४८ ॥

Then let the practitioner, sitting in a retired place and restraining his senses, utter by inaudible repetition, the long pranava OM, in order to destroy all obstacles.

Note.—The A.U.M. all three should be distinctly uttered.

# पूर्वार्जितानि कर्माणि प्राणायामेन निश्चितम् । नारायेत्साधको धीमानिहलोकोद्भवानि च ॥ ४९ ॥

49. The wise practitioner surely destroys all his karma, whether acquired in this life or in the past, through the regulation of breath.

# पूर्वाजितानि पापानि पुरायानि विविधानि च । नाश्येत्षोडशप्राणायामेन यागि पुंगवः ॥ ५० ॥

50. The great Yogi destroys by sixteen prânâyâmas the various virtues and vices accumulated in his past life.

# पापत्ळचयानाहे।प्रदहेत्प्रळयाग्निना । ततः पापचिनिमु कः प्रश्चात्पुण्यानि नाद्ययेत् ॥ ५१ ॥

51. This pranayama destroys sin, as fire burns away a heap of cotton; it makes the Yogi free from sin; next it destroys the bonds of all his good actions.

# प्राणायामेन योगीन्द्रो लब्ध्वैश्वर्याष्टकानि वै । पापपुण्याद्धिं तीर्त्वा त्रेलेक्यचरतामियात् ॥ ५२ ॥

52. The mighty Yogi having attained, through prânâyâma, the eight sorts of psychic powers, and having crossed the ocean of virtue and vice, moves about freely through the three worlds.

Increase of duration.

# ततै। अयासक्रमेणैव घटिकात्रितयं भवेत् । येन स्यात्सकलासिद्धियोगिनः स्वेप्सिता ध्रुवम् ॥ ५३॥

53. Then gradually he should make himself able to practise for three gharis (one hour and a half at a time, he should be able to restrain the longed-for powers.

Siddhis or Perfections.

# वाक्सिधिः कामचारित्वं दूरहिष्टस्तथैव च। दूरश्रुतिः स्क्ष्महिष्टः परकायप्रवेशनम् ॥ विषमूत्रलेपने स्वर्णमहृश्यकरणं तथा। भवन्त्येतानि सर्वाणि खेचरत्वं च योगिनाम्॥ ५४॥

54. The Yogi acquires the following powers:—vākya siddhi (prophecy), transporting himself everywhere at will (Kāmachāri), clairvoyance (duradristhi), clairaudience (durashruti), subtle-sight (shukshma-drishti), and the power of entering another's body (parakāypravesana), turning base power of becoming invisible, and lastly, moving in the air.

#### II - The Ghata Avastha.

# यदा भवेद्धटावस्था पवनाभ्यासने परा। तदा संसारचकेऽस्मिन्नास्ति यन्न सधारयेत्॥ ५५॥

55. When, by the practice of *Prânâyâma*, the Yogi reaches the state of *ghata* (water-jar), then for him there is nothing in this circle of universe which he cannot accomplish.

# प्राणापाननाद्धिंदुजीवात्मपरमात्मनः। मिलित्वा घटते यस्मात्तस्माद्वै घट उच्यते॥ ५६॥

56. The ghata is said to be that state in which the prâna and the apâna vâyus, the nâda and the vindu, the jivâtmâ (the Human Spirit) and the Paramâtmâ (the Universal Spirit) combine and co-operate.

# याममात्रं यदा धर्त्तं समर्थः स्यात्तदाद्भुतः। प्रत्याहारस्तदैव स्यान्नांतरा भवति घ्रुवम्॥ ५७॥

57. When he gets the power of holding breath (i.e., to be in trance) for three hours, then certainly the wonderful state of pratyâhâr is reached without fail.

# यं यं जानाति यागीन्द्रस्तं तमात्मेति भावयेत्। यैरिन्द्रियेदिह्यानस्तदिन्द्रियज्ञया भवेत्॥ ५८॥

58. Whatever object the Yogi perceives, let him consider it to be the spirit. When the modes of action of various senses are known, then they can be conquered.

#### याममात्रं यदा पूर्णं भवेदभ्यासयागतः। पकवारं प्रकुर्वीत तदा यागी च कुम्भकम्॥ दण्डाष्टकं यदा वायुनिश्चला यागिना भवेत्। स्वसामर्थ्यात्तदांगुष्ठे तिष्ठेद्वातुलवत्सुधीः॥ ५९॥

59. When, through great practice, the Yogi can perform one kumbhaka for full three hours, when for eight dandas (=3 hours) the breathing of the Yogi is suspended, then that wise one can balance himself on his thumb; but he appears to others as insane.

## III.—The Parichaya.

## ततः परिचयावस्था योगिनोऽभ्यासते। भवेत् । यदा वायुश्चंद्रसूर्यं त्यक्वा तिष्ठति निश्चलम् ॥ वायुः परिचिते। वायुः सुषुम्ना व्योम्नि संचरेत् ॥ ६०॥

60. After this, through exercise, the Yogi reaches the Parichaya avastha. When the air leaving the sun and the moon (the right and the left nostrils), remains unmoved and steady in the ether of the tube sushumna, then it is in the parichaya state.

#### क्रियाशक्तिं गृहीत्वैव चक्रान्भिस्वा सुनिश्चितम्। यदा परिचयावस्या भवेदभ्यासयोगतः॥ त्रिकूटं कर्मणां योगी तदा पर्यति निश्चितम्॥ ६१॥

61. When he, by the practice of Yoga, acquires power of action (kriyâ shakti) and pierces through the six chakras, and reaches the sure condition of parichaya, then the Yogi, verily, sees the three-fold effects of karma.

# ततश्च कर्मकूटानि प्रणवेन विनाशयेत्। स यागी कर्मभोगाय कायव्यूहं समाचरेत्॥ ६२॥

62. Then, let the Yogi destroy the multitude of karmas by the pranava (om); let him accomplish kâyavyuha (a mystical process of arranging the various skandas of the body), in order to enjoy or suffer the consequences of all his actions in one life, without the necessity of re-birth.

# ग्रस्मिन्काले महायागी पंचधा धारणं चरेत्॥ येन भूरादिसिद्धिः स्यात्तता भूतभयापहा॥ ६३॥

63. At that time let the great Yogi practise the five-fold dhâranâ forms of concentration on Vishnu, by which command over the five elements is obtained, and fear of injuries from any one of them is removed. (Earth, water, fire, air, âhas cannot harm him.)

Note.—He should perform 5 Kumbhakas at each centre or Chakra.

#### ग्राधारे घटिकाः पंच लिंगस्थाने तथैव च । तद्भ्वें घटिकाः पञ्च नाभिद्धन्मध्यके तथा ॥ भ्रमध्योध्वें तथा पंच घटिका धारयेत्सुधीः । तथा भ्रादिना नष्टो योगीन्द्रो न भवेत्स्बलु ॥ ६४॥

64. Let the wise Yogi practise dhârant thus:—five ghatis (2½ hours) in the âdhâra lotus (Mulâdhara); five ghatis in the seat of the linga (Svâdhisthânâ), five ghatis in the region above it, (in the navel, Manipur), and the same in the heart (Anâhata); five ghatis in the throat (Visuddha) and, lastly let him hold dhâranî for five ghatis in the space between the two eye-brows (Ajnâpur). By this practice the elements cease to cause any harm to the great Yogi.

# मेघावी सर्वभूतानां धारणां यः समभ्यसेत्। शतब्रह्ममृतेनापि मृत्युस्तस्य न विद्यते ॥ ६५ ॥

65. The wise Yogi, who thus continually practises concentration (dharand), never dies through hundreds of cycles of the great Brahma.

#### IV .- The Nishpatti.

## तते। अयासक्रमेणैव निष्पत्तिर्यागिने। भवेत्। अनादिकर्मबीजानि येन तीर्त्वाऽमृतं पिवेत्॥ ६६॥

66. After this, through gradual exercise, the Yogi reaches the Nishpatti-avasthá (the condition of consummation). The Yogi, having destroyed all the seeds of karma which existed from the beginning, drinks the waters of immortality.

यदा निष्पत्तिभैवति समाधेः स्वेनकर्मणा । जीवन्मुक्तस्य शांतस्य भवेद्धीरस्य यागिनः ॥ यदा निष्पत्तिसंपन्नः समाधिः स्वेच्छ्या भवेत् । गृहीत्वा चेतनां वायुः क्रियाशक्तिं च वेगवान् ॥ सर्वाश्चकान्विजित्वा च ज्ञानशक्तौ विकीयते ॥ ६७ ॥

67. When the jivan-mukta (delivered in the present life,) tranquil Yogi has obtained, through practice, the consummation of samādhi (meditation), and when this state of consummated samādhi can be voluntarily evoked, then let the Yogi take hold of the chetanā (conscious intelligence), together with the air, and with the force of (kriyā-sakti) conquer the six wheels, and absorb it in the force called jñāna-sakti.

# इदानीं क्रेशहान्यर्थं वक्तव्यं वायुसाधनम्। येन संसारचक्रीसम् भागहानिभवेद्भ्रुवम्॥ ६८॥

68. Now we have described the management of the air in order to remove the troubles (which await the Yogi); through this knowledge of vâyu-sâdhanâ vanish all sufferings and enjoyments in the circle of this universe.

## रसनां तालुमूळे यः स्थापयित्वा विचक्षगः । पिबेत्प्राणानिळं तस्य यागानां संक्षया भवेत् ॥ ६९ ॥

69. When the skilful Yogi, by placing the tongue at the root of the palate, can drink the *prâna vâyu*, then there occurs complete dissolution of all Yogas (i.e., he is no longer in need of Yoga).\*

## काकचंच्वा पिवेद्वायुं शीतलं या विचक्षणः। प्राणापानविधानज्ञः स भवेन्मुक्तिभाजनः॥ ७०॥

70. When the skilful Yogi, knowing the laws of the action of *Prâna* and *Apâna*, can drink the cold air through the contraction of the mouth, in the form of a crow-bill, then he becomes entitled to liberation.

<sup>\*</sup> Some texts read रोगाणां instead of योगानां in which case, it will mean "freedom from all diseases."

## सरसं यः पिबेद्वायुं प्रत्यहं विधिना सुधीः। नइयंति योगिनस्तस्य श्रमदाहजरामयाः॥ ७१॥

71. That wise Yogi, who daily drinks the ambrosial air, according to proper rules, destroys fatigue, burning (fever), decay and old age, and injuries.

# रसनामूर्ध्वगां कृत्वा यश्चन्द्रे सिळलं पिबेत् । मासमात्रेण यागीन्द्रो मृत्युं जयित निश्चितम् ॥ ७२ ॥

72. Pointing the tongue upwards, when the Yogi can drink the nectar flowing from the moon (situated between the two eye-brows), within a month he certainly would conquer death.

# राजदंतिबलं गाढं संपीडा विधिना पिबेत्। ध्यात्वा कुण्डलिनीं देवीं षण्मासेन कविभेवेत्॥ ७३॥

73. When having firmly closed the glottis by the proper yogic method, and contemplating on the goddess Kundalini, he drinks (the moon fluid of immortality), he becomes a sage or poet within six months.

# काकचंच्वा पिबेद्वायुं सन्ध्ययोहभयोरिप । कुगडलिन्या मुखे ध्यात्वा क्षयरोगस्य शान्तये ॥ ७४ ॥

74. When he drinks the air through the crow-bill, both in the morning and the evening twilight, contemplating that it goes to the mouth of the Kundalini, consumption of the lungs (phthisis) is cured.

## ग्रहर्निशं पिषेद्योगी काकचंच्वा विचक्षणः। पिषेत्प्राणानिलं तस्य रागाणां संक्षया भवेत्॥ दूरश्रुतिदू रहष्टिस्तथा स्याहर्शनं खलु॥ ७५॥

75. When the wise Yogi drinks the fluid day and night through the crow-beak, his diseases are destroyed: he acquires certainly the powers of clairaudience and clairvoyance.

# दन्तैर्दन्तान्समापीडा पिवेद्वायुं शनैः शनैः। ऊर्ध्वजिह्नः सुमेधावी मृत्युं जयित सोविरात्॥ ७६॥

76. When firmly closing the teeth (by pressing the upper on the lower jaw), and placing the tongue upwards, the wise Yogi drinks the fluid very slowly, within a short period he conquers death.

# षण्मासमात्रमभ्यासं यः करेाति दिने दिने । सर्वपापविनिमु को रागान्नारायते हि सः॥ ७०॥

77. One, who daily continues this exercise for six months only, is freed from all sins, and destroys all diseases.

#### संवत्सरकताऽभ्यासाङ्गरेवा भवति ध्रुवम् । याणमादिगुणाँह्यभ्या जितभूतगणः स्वयम् ॥ ७८॥

78. If he continues this exercise for a year, he becomes a Bhairava; he obtains the powers of animâ &c., and conquers all elements and the elementals.

#### रसनामूर्ध्वगां ऋत्वा क्षयार्धं यदि तिष्ठति । क्षयेन मुच्यते योगी व्याधिमृत्युजरादिभिः॥ ७९ ॥

79. If the Yogi can remain for half a second with his tongue drawn upwards, he becomes free from disease, death, and old age.

#### रसनां प्राणसंयुक्तां पीडमानां विचित्तयेत्। न तस्य जायते मृत्युः सत्यं सत्यं मयोदितम्॥ ८०॥

80. Verily, Verily, I tell you the truth that the person never dies who contemplates by pressing the tongue, combined with the vital fluid or Prâṇa.

#### पवमभ्यासयोगेन कामदैवा द्वितीयकः । न क्षुघा न तृषा निद्रा नैव मूर्च्छा प्रजायते ॥ ८१ ॥

81. Through this exercise and Yoga, he becomes like a Kâmadeva, without a rival. He feels neither hunger, nor thirst, nor sleep, nor swoon.

#### अनेनैव विधानेन यागीन्द्रोऽवनिमण्डले । भवेत्स्वच्छन्दचारी च सर्वापत्परिवर्जितः ॥ ८२ ॥

82. Acting upon these methods the great Yogi becomes in the world perfectly independent; and freed from all obstacles, he can go everywhere.

## न तस्य पुनरावृत्तिर्मोदते ससुरैरपि । पुण्यपापैर्ने छिप्येत पतदाचरखेन सः ॥ ८३ ॥

83. By practising thus, he is never reborn, nor is tainted by virtue and vice, but enjoys (for ages) with the gods.

The postures.

#### चतुरशीत्यासनानि सन्ति नानाविधानि च । तैभ्यश्चतुःकमादाय मयोक्तानि ब्रवीम्यहम् ॥ सिद्धासनं ततः पद्मासनञ्जोग्नं च स्वस्तिकम् ॥ ८४ ॥

84. There are eighty-four postures, of various modes. Out of them, four ought to be adopted, which I mention below:—I, Siddhâsana; 2, Padmâsana; 3, Ugrâsana; 4, Svastikâsana.

1.—Siddhásana.

योनिं संपीडा यत्नेन पादमूळेन साधकः। मेढोपरि पादमूळं विन्यसेद्योगवित्सदा॥ ऊर्ध्वः निरीक्ष्य भूमध्यं निश्चळः संयतेन्द्रियः। विशेषोऽवक्ककायश्च रहस्युद्येगवर्जितः॥ पतित्सद्धासनं क्षेयं सिद्धानां सिद्धिदायकम्॥ ८५॥

85. The Siddhâsana that gives success to the practitioner is as follows:—Pressing with care by the heel the yoni, the other heel the Yogi should place on the lingam; he should fix his gaze upwards on the space between the two eyebrows, should be steady, and restrain his senses. His body particularly must be straight and without any bend. The place should be a retired one, without any noise.

# येनाभ्यासवशाच्छीघ्रं योगनिष्पत्तिमामुयात् । सिद्धासनं सदा सेव्यं पवनाभ्यासिना परम् ॥ ८६ ॥

86. He who wishes to attain quick consummation of Yoga, by exercise, should adopt the Siddhâsana posture, and practise regulation of the breath.

## येन संसारमुत्सुज्य छभते परमां गतिम् । नातः परतरं गुह्चमासनं विद्यते भुवि ॥ येनानुष्यानमात्रेण योगी पापाद्विमुच्यते ॥ ८७ ॥

87. Through this posture the Yogi, leaving the world, attains the highest end and throughout the world there is no posture more secret than this. By assuming and contemplating in this posture, the Yogi is freed from sin.

2.—The Padmasana.

उत्तानी चरणे। कृत्वा ऊरुसंस्था प्रयत्नतः। ऊरुमध्ये तथात्ताना पाणी कृत्वा तु ताहशा॥ नासाग्रे विन्यसेद्दृष्टिः दन्तमूळ्य जिह्नया। उत्तोख्य चिबुकं वक्ष उत्थाप्य पवनं शनैः॥ यथाशत्त्या समाकृष्य पूरयेदुद्रं शनैः। यथा शक्त्येव पश्चात्तु रेचयेद्विराधतः॥ इदं पद्मासनं प्रोक्तः सर्वव्याधिविनाशनम्॥ ८८॥

88. I describe now the Padmasana which wards off (or cures) all diseases:—Having crossed the legs, carefully place the feet on the opposite thighs (i.e., the left foot on the right thigh, and vice versa); cross both the hands and place them similarly on the thighs; fix the sight on the

tip of the nose; pressing the tongue against the root of the teeth, (the chin should be elevated, the chest expanded) then draw the air slowly, fill the chest with all your might, and expel it slowly, in an unobstructed stream.

#### दुर्छमं येन केनापि धीमता लभ्यते परम्॥ ८९॥

89. It cannot be practised by everybody; only the wise attains success in it.

#### अनुष्ठाने कृते प्राणः समश्चलति तत्क्षणात् । भवेदभ्यासने सम्यक्साधकस्य न संशयः॥ ९०॥

90. By performing and practising this posture, undoubtedly the vital airs of the practitioner at once become completely equable, and flow harmoniously through the body.

#### पद्मासने स्थिता यागी प्राणापानविधानतः । पूरयेत्स विमुक्तः स्यात्सत्यं सत्यं वदाम्यहम् ॥ ९१ ॥

91. Sitting in the Padmâsana posture, and knowing the action of the *Prána* and *Apána*, when the Yogi performs the regulation of the breath, he is emancipated. I tell you the truth. Verily, I tell you the truth.

3.—The Ugrasana.

प्रसार्थं चरणद्वन्द्वं परस्परमसंयुतम् । स्वपाणिभ्यां दृढं धृतवा जानूपरि शिरा न्यसेत् ॥ स्रासनेात्रमिदं प्रोक्तं भवेदनिलदीपनम् । देहावसानहरणं पश्चिमोत्तानसंज्ञकम् ॥ य पतदासनं श्रेष्ठं प्रत्यहं साधयेत्सुधीः । वायुः पश्चिममार्गेण तस्य सञ्चरति ध्रुवम् ॥ ९२ ॥

92. Stretch out both the legs and keep them apart; firmly take hold of head by the hands, and place them on the knees. This is called Ugrâsana (the stern-posture), it excites the motion of the air, destroys the dullness and uneasiness of the body, and is also called Paschimauttâna (the posterior crossed posture.) That wise man who daily practises this noble posture can certainly induce the flow of the air per viam posteriori.

#### पतद्भ्यासशीलानां सर्वसिद्धिः प्रजायते । तस्माद्योगी प्रयत्ने न साधयेत्सिद्धमात्मनः ॥ ९३ ॥

93. Those who practise this obtain all the *siddhis*; therefore, those, desirous of attaining powers, should practise this diligently.

# गापनीयं प्रयत्ने न न देयं यस्य कस्यचित् । येन शीघ्रं महत्सिद्धिभवेद् दुःश्लोधनाशिनी ॥ ९४॥

94. This should be kept secret with the greatest care, and not be given to anybody and everybody. Through it, váyu-siddhi is easily obtained, and it destroys a multitude of miseries.

4.—The svastikāsana.

# जानूर्वोरन्तरे सम्यग्धृत्वा पादतले उभे। समकायः सुखासीनः स्वस्तिकं तत्प्रचक्षते॥ ९५॥

95. Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the Svastikasana.

# त्रनेन विधिना येागी मारुतं साधयेत्सुधीः । देहे न क्रमते व्याधिस्तस्य वायुश्च सिद्धचिति ॥ ९६॥

96. In this way, the wise Yogi should practise the regulation of the air. No disease can attack his body, and he obtains váyu siddhi.

# सुखासनमिदं प्रोक्तं सर्वदुःखप्रणाशनम् । स्वस्तिकं यागिभिर्गोप्यं स्वस्तीकरणमुत्तमम् ॥ ९७ ॥

97. This is also called the Sukhâsana, the easy posture. This health-giving, good Svastikâsana should be kept secret by the Yogi.

#### CHAPTER IV.

Yoni-Mudra. The Sacred Drink of the Kaulas.

## अादै। पूरक योगेन स्वाधारे पूरयेन्मनः। गुद्मेद्न्तरे यानिस्तामाकुं च्य प्रवर्तते ॥ १॥

First with a strong inspiration fix the mind in the ádhár lotus. Then engage in contracting the Yoni, which is situated in the perineal space.

ब्रह्मयोनिगतं ध्यात्वा कामं कन्दुकसन्निभम्। सूर्यकाटि प्रतीकाशं चन्द्रकाटिसुशीतलम् ॥ तस्योध्वं तु शिखास्क्ष्मा चिद्रपा परमाकला । तया सहितमात्मानमेकीभृतं विचिन्तयेत् ॥ २॥

There let him contemplate that the God of Love resides in that Brahma Yoni and that he is beautiful like Bandhuk flower (Pentapetes Phænicia)—brilliant as tens of millions of suns, and cool as tens of millions of moons. Above this (Yoni) is a very small and subtle flame, whose form is intelligence. Then let him imagine that a union takes place there between himself and that flame (the Sîva and Sakti).

गच्छति ब्रह्ममार्गेण लिंगत्रयक्रमेण वै। अमृतं तद्धि स्वर्गस्थं परमानन्दलक्षणम्॥ भ्वं तरक्तं तेजसाढ्यं सुधाधाराप्रवर्षिणम्। पीत्वा कुलामृतं दिव्यं पुनरेव विशेत्कुलम् ॥ ३ ॥

3. (Then imagine that)—There go up through the Sushumnâ vessel, the three bodies in their due order (i.e., the etheric, the astral and the mental bodies). There is emitted in every chakra the nectar, the characteristic of which is great bliss. Its colour is whitish rosy (pink), full of splendour, showering down in jets the immortal fluid. Let him drink this wine of immortality which is divine, and then again enter the Kulâ (i.e., perineal space.)

Note. - While these subtle bodies go up, they drink at every stage this nectar, called Kulâmrita.

# पुनरेव कुलं गच्छेन्मात्रायागेन नान्यथा। सा च प्राणसमाख्याता हास्मि स्तन्त्रे मयादिता ॥ ४ ॥

4. Then let him go again to the Kulâ through the practice of mátrá Yoga (i.e., prânâyâma.) This Yoni has been called by me in the Tantras as equal to life.

## पुनः प्रलीयते तस्यां कालाग्न्यादिशिवात्मकम् । योनिमुद्रा परा ह्येषा बन्धस्तस्याः प्रकीर्तितः । तस्यास्तु बन्धामत्रेण तन्नास्ति यन्न साधयेत् ॥ ५ ॥

5. Again let him be absorbed in that Yoni, where dwells the fire of death—the nature of Shiva, &c. Thus has been described by me the method of practising the great Yoni-Mudrâ. From success in its practice, there is nothing which cannot be accomplished.

छिन्नरूपास्तु ये मन्त्राः कीलिताः स्तंभिताश्च ये। दग्धामन्त्राः शिखाद्दीना मिलनास्तु तिरस्हताः ॥ मन्दा बालास्तथा वृद्धाः प्रौढा यावनगर्विताः। ग्रिरिपक्षे श्विता ये च निर्वीर्याः सत्त्ववर्जिताः। तथा सत्त्वेन हीनाश्च खण्डिताः शतधाकृताः ॥ विधानेन च संयुक्ताः प्रभवन्यचिरेण तु। सिद्धिमोक्षप्रदाः सर्वे गुरुणा विनियोजिताः॥ दीक्षयित्वा विधानेन ग्रिभिष्टय सहस्रधा। ततौ। मंत्राधिकारार्थमेषा मुद्रा प्रकीर्तिता॥ ६॥

6. Even those mantras which are deformed (chhinna) or paralyzed (Kilita), scorched (stambhita) by fire, or whose flame has become attenuated, or which are dark, and ought to be abandoned, or which are evil, or too old, or which are proud of their budding youth, or have gone over to the side of the enemy, or weak and essenceless without vitality; or which have been divided into hundreds of parts, even they become fertile through time and method. All these can give powers and emancipation when properly given to the disciple by the Guru, after having initiated him according to proper rites, and bathed him a thousand times. This Yoni-mudrâ has been described, in order that the student may deserve (to be initiated into the mysteries of) and receive the mantras.

# ब्रह्महत्यासहस्राणि त्रेलेक्यमपि घातयेत् । नासैा लिप्यति पापेन योनिमुद्रानिबन्धनात् ॥ ७॥

7. He who practises Yoni-Mudrá is not polluted by sin, were he to murder a thousand Brâhmanas or kill all the inhabitants of the three worlds:—

## गुरुहा च सुरापी च स्तेयी च गुरुतल्पगः। पतैः पापैर्न बस्येत योनिमुद्रानिबन्धनात्॥ ८॥

8. Were he to kill his teacher or drink wine or commit theft, or violate the bed of his preceptor, he is not stained by these sins also, by virtue of this mudrâ.

# तस्माद्भ्यासनं नित्यं कर्तव्यं माक्षकांक्षिभिः। ग्रभ्यासाज्जाय ते सिद्धिरभ्यासान्मेक्षमाप्नुयात्॥९॥

9. Therefore, those who wish for emancipation should practise this daily. Through practice (abhyasa), success is obtained; through practice one gains liberation.

## संविदं लभतेऽभ्यासाद्योगेभ्यासात्प्रवर्तते । मुद्राणां सिद्धिरभ्यासादभ्यासाद्वायुसाधनम् ॥ कालवञ्चनमभ्यासात्तथा मृत्युञ्जयो भवेत् ॥ १० ॥

10. Perfect consciousness is gained through practice. Yoga is attained through practice; success in Mudras comes by practice; through practice is gained success in pranayama. Death can be cheated of its prey through practice, and man becomes the conqueror of death by practice.

वाक्सिद्धिः कामचारित्वं भन्नेद्रभ्यासयागतः॥ यानिमुद्रा परं गाप्या न देया यस्य कस्यचित्। सर्वथा नैव दातव्या प्राणैः कण्ठगतैरपि॥ ११॥

11. Through practice one gets the power of vâch (prophecy), and the power of going everywhere, through mere exertion of will. This Yoni-mudrâ should be kept in great secrecy, and not be given to everybody. Even when threatened with death, it should not be revealed or given to others.

The Awakening of Kundalini.

# ग्रधुना कथयिष्यामि यागसिद्धिकरं परम् । गापनीयं सुसिद्धानां यागं परमदुर्लभम् ॥ १२ ॥

12. Now I shall tell you the best means of attaining success in Yoga. The practitioners should keep it secret. It is the most inaccessible Yoga.

# सुप्ता गुरुप्रसादेन यदा जागित कुण्डली । तदा सर्वाणि पद्मानि भिद्यन्ते प्रन्थयोपि च ॥ १३॥

13. When the sleeping goddess Kundalini is awakened, through the grace of Guru, then all the lotuses and the bonds are readily pierced through and through.

# तस्मात्सर्वेषयत्नेन प्रवेषधियतुमीश्वरीम् । ब्रह्मरन्ध्रमुखे सुप्तां मुद्राभ्यासं समाचरेत् ॥ १४ ॥

14. Therefore, in order that the goddess, who is asleep in the mouth of the Brahmarandhra (the innermost hollow of Sushumna) be awakened, the Mudras should be practised with the greatest care.

महामुद्रा महाबन्धो महावेधश्च खेचरी। जालंधरा मृलवंधा विपरीतकृतिस्तथा॥ उड्डानं चैव वज्रोणी दशमे शक्तिचालनम्। इदं हि मुद्रादशकं मुद्राणामुक्तमोत्तमम्॥ १५॥

15. Out of the many Mudrâs, the following ten are the best:—(1) Mahâmudrâ, (2) Mahâbandha, (3) Mahâvedha, (4) Khechari, (5) Jâlandha, (6) Mulabandha, (7) Viparítkaraṇa, (8) Uḍḍana, (9) Vajroṇdî, and (10) Shaktichâlana.

चथ महामुद्राकथनम् । महामुद्रां प्रवक्ष्यामि तन्त्रेऽस्मिन्मम बल्लभे । यां प्राप्य सिद्धाः सिद्धिः च कपिलाद्याः पुरागताः ॥ १६॥

16. My dearest, I shall now describe to you the Mahâmudrâ, from whose knowledge the ancient sages Kapila and others obtained success in Yoga.

(1.)—Mahd-Mudra.

ग्रपसन्येन संपीडा पादमूलेन सादरम् । गुरूपदेशता यानि गुद्मेद्शन्तरालगाम् ॥ सव्यं प्रसारितं पादं धृत्वा पाणियुगेन वै । नवद्वाराणि संयम्य चिबुकं हृदयापरि ॥ चित्तं चित्तपथे दत्त्वा प्रभवेद्वायुसाधनम् । महामुद्राभवेदेषा सर्वतन्त्रेषु गापिता ॥ वामाङ्गेन समभ्यस्य दक्षाङ्गेनाभ्यसेत्पुनः प्राणायामं समं कृत्वा यागी नियतमानसः ॥ १७॥

17. In accordance with the instructions of the Guru, press gently the perineum with the heel of the left foot. Stretching the right foot out, hold it fast by the two hands. Having closed the nine gates (of the body), place the chin on the chest. Then concentrate the vibrations of the mind and inspire air and retain it by kumbhaka (so long as one can comfortably keep it). This is the Mahâmudrâ, held secret in all the Tantras. The steady-minded Yogi, having practised it on the left side, should then practise it on the right side; and in all cases must be firm in prânâyâma—the regulation of his breath.

श्रनेन विधिना यागी मन्द्भाग्योपि सिध्यति । सर्वासामेव नाडीनां चालनं बिन्दुमारग्राम् ॥ जीवनन्तु कषायस्य पातकानां विनाशनम् । सवरोगीपशमनं जठराम्निविवर्धनम् ॥

#### वपुषा कान्तिममलां जरामृत्युविनाशनम् । वांछितार्थफलं साक्यमिन्द्रियाणाञ्च मारणम् ॥ पतदुक्तानि सर्वाणि यागारूढस्य यागिनः । भवेदभ्यासताऽवश्यं नात्र कार्या विचारणा ॥ १८॥

18. In this way, even the most unfortunate Yogi might obtain success. By this means all the vessels of the body are roused and stirred into activity; the life is increased and its decay is checked, and all sins are destroyed. All diseases are healed, and the gastric fire is increased. It gives faultless beauty to the body, and destroys decay and death. All fruits of desires and pleasures are obtained, and the senses are conquered. The Yogi fixed in meditation acquires all the above-mentioned things, through practice. There should be no hesitation in doing so.

## गे।पनीया प्रयत्नेन मुद्रेयं सुरपूजिते । यां तु प्राप्य भवाम्भोधेः पारं गच्छन्ति योगिनः ॥ १९ ॥

19. O ye worshipped of the gods! know that this Mudrâ is to be kept secret with the greatest care. Obtaining this, the Yogi crosses the ocean of the world.

## मुद्रा कामदुघा ह्येषा साधकानां मयादिता। गुप्ताचारेण कर्तव्या न देया यस्य कस्यचित्॥ २०॥

20. This Mudrâ, described by me, is the giver of all desires to the practitioner; it should be practised in secrecy, and ought never to be given to everybody.

(2).—Mahâ-Bandha.

#### ग्रथ महाबन्धकथनम् ।

ततः प्रसारितः पादे। विन्यस्य तमुरूपिर ।
गुद्योनिं समाकुं च्य द्वत्वा चापानमूर्ध्वगम् ।
योजयित्वा समानेन द्वत्वा प्राणमधामुखम् ॥
बन्धयेदूर्ध्वगत्यथं प्राणापानेन यः सुधीः ।
कथिते।ऽयं महाबन्धः सिद्धिमार्गप्रदायकः ।
नाडीजालाद्रसम्यूहो मूर्घानं याति यागिनः ॥
उभाभ्यां साध्येत्यद्ग्ञामेकै सुप्रयत्नतः ॥ २१ ॥

21. Then (after Mâhamudrá), having extended the (right) foot, place it on the (left) thigh; contract the perineum, and draw the apâna vâyâ upwards and join it with the samâna vâyû; bend the prâna vâyâ downwards, and then let the wise Yogi bind them in trinity in the navel (i.e. the prâna and the apâna should be joined with the Samâna in the navel.)

I have told you now the Mahabandha, which shows the way to emancipation. By this, all the fluids in the vessels of the body of the Yogi are propelled towards the head. This should be practised with great care, alternately with both feet.

भवेदभ्यासते। वायुः सुषुम्नां मध्यसङ्गतः । ग्रनेन वपुषः पुष्टिह ढबन्धोऽस्थिपंजरे ॥ संपूर्णहृदयो योगी भवत्न्येतानि योगिनः । बन्धेनानेन योगीन्द्रः साध्येत्सर्वमीप्सितम् ॥ २२ ॥

22. Through this practice, the wind enters the middle channel of the Sushumnâ, the body is invigorated by it, the bones are firmly knitted, the heart of the Yogi becomes full (of cheerfulness). By this Bandha, the great Yogi accomplishes all his desires.

(3.) -Mahá-Vedha. अथ महावेधकथनम् । अपानप्राणयारैक्यं कृत्वा त्रिभुवनेश्वरि । महावेधिसती ये।गी कुक्षिमापूर्यं वायुना । स्फिची संताडयेद्धोमान्वेधोऽयं कीर्तिता मया ॥ २३ ॥

23. O goddess of the three worlds! when the Yogi, while performing the Mahâbandha, causes the union of the prâna and apâna vâyus and filling in the viscera with air drives it slowly towards the nates, it is called Mahâvedha.

वेधेनानेन संबिध्य वायुना यागिपुंगवः । प्रंथिं सुबुम्णामार्गेण ब्रह्मग्रंथिं भिनत्त्यसा ॥ २४ ॥

24. The best of the Yogis having, through the help of the vâyu, pierced with this perforator the knot which is in the path of Sushumnâ, should then pierce the knot of Brahma.

यः करोति सदाभ्यासं महावेधं सुगापितम्। वायुसिद्धिभवेत्तस्य जरामरणनाशिनी॥ २५॥

25. He who practises this Mahâvedha with great secrecy, obtains vâyu-siddhi (success over the wind). It destroys decay and death.

चक्कमध्ये स्थिता देवाः कम्पन्ति वायुताडनात्। कुण्डल्यपि महामाया कैलासे सा विलीयते॥ २६॥

26. The gods residing in the chakras tremble owing to the gentle influx and effux of air in prânâyâma; the great goddess, Kunali Mahâ Mâyâ, is also absorbed in the mount Kailâsa.

महामुद्रामहाबन्धौ निष्फलै। वेधवर्जितै। तस्माद्योगी प्रयत्नेन करोति त्रितयं क्रमात्॥ २७॥ 27. The Mahâmudra and Mahâbandha become fruitless if they are not followed by Mahâ-vedha; therefore, the Yogi should practise all these three successively with great care.

#### एतत्त्रयं प्रयत्नेन चतुर्वारं करेाति यः। षण्मासाभ्यन्तरं मृत्युं जयत्येव न संशयः॥ २८॥

28. He who practises these three daily four times with great care, undoubtedly conquers death within six months.

#### एतत्त्रयस्य माहात्म्यं सिद्धो जानाति नेतरः। यज्ज्ञात्वा साधकाः सर्वे सिद्धिं सम्यग्लभन्ति वै॥ २९॥

29. Only the siddha knows the importance of these three and no one else; knowing these, the practitioner obtains all success.

## गै।पनीया प्रयत्नेन साधकैः सिद्धिमीप्सुभिः। ग्रन्यथा च न सिद्धिः स्यान्मुद्राणामेष निश्चयः॥ ३०॥

30. This should be kept in great secrecy by the practitioner desirous of obtaining power; otherwise, it is certain that the coveted powers can never be obtained through the practice of Mudrâs.

(4.)—Khechari.

अथ खेचरीमुद्राकथनम् । अवारन्तर्गतां हृष्टिं विधाय सुहृढां सुधीः । उपविद्यासने वज्रे नानापद्रववर्जितः ॥ रुम्बिकार्स्वं खिते गर्ते रसनां विपरीतगाम् । संयाजयेत्प्रयत्नेन सुधाकूपे विवक्षगः । सुद्रेषा खेचरी प्रोक्ता भक्तानामनुरोधतः ॥ ३१ ॥

31. The wise Yogi, sitting in vajråsana posture, in a place free from all disturbance, should firmly fix his gaze on the spot in the middle of the two eyebrows,; and reversing the tongue backwards, fix it in the hollow under the epi-glottis, placing it with great care on the mouth of the well of nectar, (i.e. closing up the air passage). This mudrâ, described by me at the request of my devotees, is the Khechari-Mudrâ.

#### सिद्धीनां जननी ह्येषा मम प्राणाधिकप्रिया। निरन्तरकृताभ्यासात्पीयूषं प्रत्यहं पिवेत्॥ तैन विष्रहसिद्धिः स्यान्मृत्युमातङ्गकेसरी॥ ३२॥

32. O, my beloved! know this to be the source of all success, always practising it let him drink the ambrosia daily. By this he obtains vigraha-siddhi (power over the microcosm), even as a lion over the elephant of death.

# त्रपवित्रः पवित्रो वा सर्वावर्त्था गते।ऽपिवा । खेचरी यस्य गुद्धा तु स ग्रुद्धो नात्र संशयः ॥ ३३ ॥

33. Whether pure or impure, in whatever condition one may be, if success be obtained in Khechari, he becomes pure. There is no doubt of it.

# क्षणार्धं कुढते यस्तु तीत्वां पापमहार्णवम् । दिव्यभागान्त्रभुक्ता च सत्कुले स प्रजायते ॥ ३४ ॥

34. He who practises it even for a moment crosses the great ocean of sins, and having enjoyed the pleasures of Deva-world is born into a noble family.

## मुद्रैषा खेचरी यस्तु स्वश्यचित्तो द्यतिन्द्रतः । शतब्रह्मगतेनापि क्षणार्घं मन्यते हि सः॥ ३५॥

35. He who practises this Khechari-Mudrâ calmly and without laziness counts as seconds the period of hundred Brahmâs.

## गुरूपदेशते। मुद्रां ये। वेत्ति खेचरीमिमाम् । नानापापरते। धीमान् स याति परमां गतिम्॥ ३६॥

36. He knows this Khechari-Mudrâ according to the instructions of his Guru, obtains the highest end, though immersed in great sins.

## सा प्राणसहरी। मुद्रा यस्मिन्कसिन्न दीयते। प्रच्छाचते प्रयत्नेन मुद्रेयं सुरपूजिते॥ ३७॥

37. O, ye adored of gods! this Mudrâ, dear as life, should not be given to everybody; it should be kept concealed with great care.

(5.)—Jâlandhara.

#### ग्रथ जालन्धरबन्ध । बद्धागलिशराजालं हृदये चिबुकं न्यसेत् । बन्धोजालन्धरः प्रोक्तो देवानामपि दुर्लभः ॥ नाभिस्थवहिजन्तुनां सहस्रकमलच्युतम् । पिबेत्पीयूषविस्तारं तदर्थं बन्धयेदिमम् ॥ ३८॥

38. Having contracted the muscles of the throat press the chin on the breast. This is said to be the Jâlandhara-Mudrâ. Even gods reckon it as inestimable. The fire in the region of the navel (i.e., the gastric juice) drinks the nectar which exudes out of the thousand-petalled lotus. [In order to prevent the nectar to be thus consumed], he should practise this Bandha.

बम्घेनानेन पीयूषं स्वयं पिबति बुद्धिमान् । ग्रमरत्वञ्च सम्प्राप्य मोदते भुवनत्रये ॥ ३९ ॥

Through this Bandha, the wise Yogi himself drinks the nectar, and, obtaining immortality, enjoys the three-worlds.

# जालन्थरा बन्ध एष सिद्धानां सिद्धिदायकः। ग्रभ्यासः क्रियते निस्यं योगिना सिद्धिमिच्छता ॥ ४० ॥

This Jâlandhara-Bandha is the giver of success to the practitioner; the Yogi desirous of success should practise it daily.

(6.)—Mula-Bandha.

#### ग्रथ मृलबन्धः। पादमूलेन संपीडा गुदमार्गं सुयन्त्रितम्। बळादपानमाकृष्य क्रमाद्भ्वं सुचारयेत्। कल्पिताऽयं मूळबन्धा जरामरणनाशनः ॥ ४१॥

41. Pressing well the anus with the heel, forcibly draw upwards the apâna vâyu slowly by practice. This is described as the Mula-Bandha-the destroyer of decay and death.

# त्रपानप्रा**णयारैक्य**ं प्रकरात्यधिकहिपतम् । बन्धेनानेन सुतरां यानिमुद्रा प्रसिद्धचिति ॥ ४२ ॥

42. If, in the course of the practice of this Mudrâ, the Yogi can unite the apana with the prana vayu, then it becomes of course the Yoni-Mudrâ.

#### सिद्धायां यानिमुद्रायां किं न सिध्यति भूतले। बन्धस्यास्य प्रसादेन गगने विजितालसः॥ पद्मासने स्थिता यागी भुवमुत्स्ज्य वर्तते ॥ ४३ ॥

43. He who has accomplished Yoni-Mudra, what can he not accomplish in this world. Sitting in the padmasana posture, free from idleness, the Yogi, leaving the ground, moves through the air, by virtue of this Mudrâ.

# सुगुते निजेने देशे बन्धमेनं समभ्यसेत्। संसारसागरं तर्तुः यदीच्छेद्योगि पुंगवः॥ ४४॥

44. If the wise Yogi is desirous of crossing the ocean of the world, let him practise this Bandha in secret, in a retired place.

#### (7.) Viparit-karana.

#### ग्रथ विपरीतकरणी मुद्रा। भृतले स्वशिरोदत्त्वा खे नयेश्वरणद्वयम्। विपरीतकृतिश्चेषा सर्वतन्त्रेषु गापिता॥ ४५॥

Putting the head on the ground, let him stretch out his legs upwards, moving them round and round. This is Viparit-karana, kept secret in all the Tantras.

#### पतद्यः कुद्दे नित्यमभ्यासं याममात्रतः । मृत्युं जयति स योगी प्रलये नापि सीद्दि ॥ ४६ ॥

46. The Yogi who practises it daily for three hours, conquers death, and is not destroyed even in the Pralaya.

#### कुहतेऽमृतपानं यः सिद्धानां समतामियात्। स सेव्यः सर्वलेकानां बन्धमेनं करोति यः॥ ४७॥

47. He who drinks nectar becomes equal to Siddhas; he who practises this Bandha becomes an adept among all creatures.

(8.)—Uddâna-bandha.

#### नाभेकःवैमधश्चापि तानं पश्चिममाचरेत्। उडुचानवंध एष स्यात्सर्वदुःखाधनाशनः॥ उदरे पश्चिमं तानं नाभेकःवं तु कारयेत्। उड्यानाख्येऽत्र बन्धायं मृत्युमातङ्ककेसरी॥ ४८॥

48. When the intestines above and below the navel are brought to the left side, it is called Uddana-Bandha—the destroyer of all sins and sorrows. The left side viscera of the abdominal cavity should be brought above the navel. This is Uddana-Bandha, the lion of the elephant of death.

#### नित्यं यः कुरुते यागी चतुर्वारं दिने दिने । तस्य नाभेस्तु शुद्धिः स्याद्येन सिद्धो भवेन्मरुत् ॥ ४९ ॥

49. The Yogi, who always practises it four times a day, purifies thereby his navel, through which the winds are purified.

#### षण्मासमभ्यसन्योगी मृत्युं जयति निश्चितम् । तस्यादराग्निज्वेस्तति रसवृद्धिः प्रजायते ॥ ५० ॥

50. By practising it for six months, the Yogi certainly conquers death; the gastric fire is kindled, and there takes place an increase of the fluids of the body.

#### ग्रनेन सुतरां सिद्धिर्विग्रहस्य प्रजायते । रागाणां संक्षयश्चापि यागिना भवति भ्रुवम् ॥ ५१॥

51. Through this, consequently, the vigrahasiddhi is also obtained. All the diseases of the Yogi are certainly destroyed by it.

## गुरार्छब्या प्रयत्नेन साधयेत्तु विचक्षगाः। निर्जने सुस्थिते देशे बन्धं परम दुर्लभम्॥ ५२॥

52. Having learnt the method from the Guru, the wise Yogi should practise it with great care. This most inacessible Mudrâ should be practised in a retired and undisturbed place.

(10.)—Shahti-châlan.

#### त्रथ राक्तिचालनमुद्रा । ग्राघारकमले सुप्तां चालयेत्कुग्डलीं हढाम् । ग्रपानवायुमारुह्य बलादाकृष्य बुद्धिमान् । राक्तिचालनमुद्रयं सर्वराक्तिप्रदायिनी ॥ ५३ ॥

53. Let the wise Yogi forcibly and firmly draw up the goddess Kundali sleeping in the  $\hat{a}dh\hat{a}r$  lotus, by means of the apâna vâyu. This is Shakti-Châlan Mudrâ, the giver of all powers.

#### शक्तिचालनमेवं हि प्रत्यहं यः समाचरेत्। ग्रायुर्वेद्धिभवेत्तस्य रागाणां च विनाशनम्॥ ५४॥

54. He who practises this Shakti-Châlan daily, gets increase of life and destruction of diseases.

#### विहाय निद्रा भुजगी स्वयमूर्ध्वे भवेत्खलु । तस्मादभ्यासनं कार्यं योगिना सिद्धमिच्छता ॥ ५५ ॥

55. Leaving sleep, the serpent (i.e. the Kuṇḍali) herself goes up; therefore let the Yogi desirous of power practise this.

#### यः करोति सदाभ्यासं शक्तिचालनमुत्तमम् । येन विग्रहसिद्धिः स्यादिणमिदिगुणप्रदा । गुरूपदेशविधिना तस्य मृत्युभयं कुतः ॥ ५६ ॥

56. He who practises always this best Shakti-Châlan according to the instructions of his guru, obtains the *vigraha-siddhi*, which gives the powers of *animâ*, etc., and has no fear of death.

#### मुद्धतंद्वयपर्यन्तं विधिना शक्तिचालनम् । यः करोति प्रयत्नेन तस्य सिद्धिरदूरतः । युक्तासनेन कर्तव्यं योगिभिः शक्तिचालनम् ॥ ५७ ॥

57. He who practises the Shakti-Châlan properly for two seconds, and with care, is very near to success. This Mudrâ should be practised by the Yogi in the proper posture.

#### एतत्तुमुद्रादशकं न भूतं न भविष्यति । एकैकाभ्यासने सिद्धिः सिद्धो भवति नान्यथा ॥ ५८॥

58. These are the ten Mudrâs whose equal there never was nor ever shall be: through the practice of any one of them, a person becomes a siddha and obtains success.

# इति श्रीशिवसंहितायां हरगैारीसंवादे मुद्राकथनं नाम चतुर्थपटलः समाप्तः॥ ४॥

[Vajrondi Mudra described in this chapter in the original is omitted here, as it is an obscene practice indulged in by low class Tantrists. Translator.]

#### CHAPTER V.

अथ पञ्चमः पटलः ॥

श्री देव्युवाच ॥ ब्र्हि मे वाक्यमीशान परमार्थिधयं प्रति । ये विन्नाः सन्ति लोकानां वद मे प्रिय शङ्कर ॥ १ ॥

Pârvati.—O Lord, O beloved Shankar! tell me, for the sake of those whose minds search after the supreme end, the obstacles and the hindances to Yoga.

ईश्वर उवाच ॥ श्टणु देवि प्रवश्यामि यथा विद्याः स्थिताः सदा । मुक्तिं प्रति नराणाञ्च भागः परमबन्धनः ॥ २ ॥

2. Śiva.—Hear, O Goddess! I shall tell thee, all the obstacles that stand in the path of Yoga. For the attainment of emancipation, enjoyments (bhoga) are the greatest of all impediments.

Bhoga (enjoyment).

अथ भागरूपयागविश्वकथनम् ।
नारी राय्यासनं वस्त्रं धनमस्य विडम्बनम् ।
ताम्बूलंभक्ष्ययानानि राज्येश्वर्यविभूतयः ।
हैमं राप्यं तथा ताम्रं रत्नञ्चागुरुधेनवः ।
पाण्डित्यं वेदशास्त्राणि नृत्यं गीतं विभूषणम् ।
वंशी वीणा मृदङ्गाश्च गजेंद्रश्चाश्ववाहनम् ।
दारापत्यानि विषया विश्ना पते प्रकीतिताः ।
भागरूपा इमे विश्ना धर्मरूपानिमाञ्कुणु ॥ ३ ॥

3. Women, beds, seats, dresses, and riches are obstacles to Yoga. Betels, dainty dishes, carriages, kingdoms, lordliness and powers; gold, silver, as well as copper, gems, aloe wood, and kine; learning the Vedas and the Sastras; dancing, singing and ornaments; harp, flute and drum; riding on elephants and horses; wives and children, worldly enjoyments; all these are so many impediments. These are the obstacles which arise from bhoga (enjoyment). Hear now the impediments which arise from ritualistic religion.

Dharma (ritualism of Religion.)

त्रथ धर्मरूपयागिवव्रकथनम् । स्नानं पूजािविधिर्होमं तथा माक्षमयी स्थितिः । वतौपवासनियममानिमिन्द्रियनित्रहः । ध्येया ध्यानं तथा मन्त्रो दानं स्यातिदिशासु च ।

#### वापीक्षपतडागादिशासादारामकरूपना । यक्षं चान्द्रायणं कुच्छुं तीर्थानि विविधानि च । दृश्यन्ते च इमे विष्ना धर्मरूपेण संस्थिताः ॥ ४ ॥

4. The following are the obstacles which dharma interposes:— ablutions, worship of dieties, observing the sacred days of the moon, fire sacrifice, hankering after moksha, vows and penances, fasts, religious observances, silence, the ascetic practices, contemplation and the object of contemplation, mantras, and alms-giving, world-wide fame, excavating and endowing of tanks, wells, ponds, convents and groves; sacrifices, vows of starvation, Chândrâyaṇa, and pilgrimages.

Jñâna (Knowledge-obstacles).

ग्रथ ज्ञानरूपविष्ठकथनम् । यत्तु विष्ठं भवेज्ञ्ञानं कथयामि वरानने । गामुखं स्वासनं कृत्वा धातिप्रक्षाळनं च तत् । नाडीसञ्चारविज्ञानं प्रत्याहारनिरोधनम् । कुक्षिसंचाळनं क्षिप्रं प्रवेश इन्द्रियाध्वना । नाडीकर्माणि कल्याणि भाजनं श्रयतां मम ॥ ५॥

5. Now I shall describe, O Pârvati, the obstacles which arise from knowledge. Sitting in the Gomukh posture and practising Dhauti (washing the intestines by Hatha Yoga). Knowledge of the distribution of the nâdis (the vessels of the human body), learning of pratyâhâra (subjugation of senses), trying to awaken the Kundalini force, by moving quickly the belly (a process of Hatha Yoga), entering into the path of the indriyas, and knowledge of the action of the nâdis; these are the obstacles. Now listen to the mistaken notions of diet, O Pârvati.

# नवधातुरसं छिन्धि ग्रुण्ठिकास्ताडयेत्पुनः । एककालं समाधिः स्याह्यिंगभूतमिदं श्रृणु ॥ ६ ॥

6. That samādhi (trance) can be at once induced by drinking certain new chemical essences and by eating certain kinds of food, is a mistake. Now hear about the mistaken notion of the influence of company.

## सङ्गमं गच्छ साधूनां संकाचं भज दुर्जनात्। प्रवेशनिगमे वायागु रुळक्षं विलोकयेत्॥ ७॥

7. "Keep the company of the virtuous, and avoid that of the vicious" (is a mistaken notion). Measuring of the heaviness and lightness of the inspired and expired air (is an erroneous idea).

#### पिण्डस्थं रूपसंखञ्च रूपस्थं रूपवर्जितम्। ब्रह्मे तस्मिन्मतावस्था हृदयञ्च प्रशास्यति। इत्ये ते कथिता विद्या ज्ञानरूपे व्यवस्थिताः॥८॥

8. Brahman is in the body or He is the maker of form, or He has a form, or He has no form, or He is everything—all these consoling doctrines are obstacles. Such notions are impediments in the shape of Jnaña (knowledge).

Four Kinds of Yoga.

#### त्रथं चतुर्विधयागकथनम् । मन्त्रयोगां हटक्चैव लययागस्तृतीयकः । चतुर्थो राजयागः स्यात्स द्विधाभाववर्जितः ॥ ९ ॥

9. The Yoga is of four kinds:—First Mantra-Yoga, second Hatha-Yoga, third Laya-Yoga, fourth Raj-Yoga, which discards duality.

Sádhaks (Aspirants).

## चतुर्धा साधको ह्रेया मृदुमध्याधिमात्रकाः। त्रिधमात्रतमः श्रेष्ठो भवान्धी लंघनक्षमः॥ १०॥

10. Know that aspirants are of four orders:—mild, moderate, ardent and the most ardent—the best who can cross the ocean of the world.

(Mild) entitled to Mantra-Yoga.

ग्रथ मृदुसाधकलक्षणम् ।

मन्दोत्साही सुसंमृढो व्याधिक्षो गुरुदूषकः ।

लेभी पापमतिर्वेव बह्वाशी विताश्रयः ॥

चपलः कातरा रोगी पराधीनाऽतिनिष्दुरः ।

मन्दाचारा मन्दवीर्यो ज्ञातव्यो मृदुमानवः ॥

द्वादशाब्दै भवेत्सिद्धिरेतस्य यह्नतः परम् ।

मन्त्रयोगाधिकारी स ज्ञातव्यो गुरुणा भ्रुवम् ॥ ११ ॥

11. Men of small enterprise, oblivious, sickly and finding faults with their teachers; avaricious, sinful gourmands, and attached helplessly to their wives; fickle, timid, diseased, not independent, and cruel; those whose characters are bad and who are weak—know all the above to be mild sådhaks. With great efforts such men succeed in twelve years; them the teacher should know fit for the Mantra-Yoga.

(Moderate) entitled to Laya-Yoga.

समबुद्धिः क्षमायुक्तः पुण्याकांक्षी प्रियंबदः । मध्यष्यः सर्वकार्येषु सामान्यः स्यान्न संशयः ॥ पतज्ज्ञात्वैव गुरुभिदीयते मुक्तिता लयः ॥ १२ ॥ 12. Liberal-minded, merciful, desirous of virtue, sweet in their speech; who never go to extremes in any undertaking—these are the middling. These are to be initiated by the teacher in Laya-Yoga.

(Ardent) entitled to Hatha Yoga

त्रथ ग्रिधमात्रसाधकलक्षणम् स्थिरवृद्धिलये युक्तः स्वाधीना वीर्यवानिष । महाराया दयायुक्तः क्षमावान् सत्यवानिष ॥ शूरो वयःस्यः श्रद्धावान् गुरुषादाद्धपूजकः । योगाभ्यासरतद्द्वैव ज्ञातव्यश्चाधिमात्रकः ॥ पतस्य सिद्धिः षड्यर्षे भवेदभ्यासयोगतः । पतस्मै दीयते धीरो हठयोगश्च साङ्गतः ॥ १३ ॥

13. Steady-minded, knowing the Laya-Yoga, independent, full of energy, magnanimous, full of sympathy, forgiving, truthful, courageous, full of faith, worshippers of the lotus-feet of their Gurus, engaged always in the practice of Yoga,—know such men to be adhimâtra. They obtain success in the practice of Yoga within six years, and ought to be initiated in Hatha-Yoga and its branches.

(The most ardent) entitled to all Yogas

श्रथ श्रिधमात्रतमसाधकलक्षणाम् ।

महावीर्योन्वितात्साही मने न है। येवानिष ।

शास्त्र को अध्यासशीलश्र निर्मोहश्च निराकुलः ॥

नवयोवनसम्पन्नो मिताहारी जिते द्वियः ।

निर्भयश्च शुचिर्दक्षो दाता सर्वजनाश्रयः ॥

श्रिधकारी स्थिरो धीमान् यथेच्छावस्थितः क्षमी ।

सुशीलो धर्मचारी च गुप्तचेष्टः प्रियंवदः ॥

शास्त्र विश्वाससम्पन्नो देवता गुरुपूजकः ।

शास्त्र विश्वाससम्पन्नो देवता गुरुपूजकः ।

जनसंगिवरकत्वच महाव्याधि विवर्जितः ॥

श्रिधमात्र वत्र कर्षे सिद्धिरेतस्य नात्र संशयः ॥

सर्वयागिधिकारी स नात्र कार्यो विवारणा ॥ १४ ॥

14. Those who have the largest amount of energy, are enterprising, engaging, heroic, who know the sastras, and are persevering, free from the effects of blind emotions, and, not easily confused, who are in the prime of their youth, moderate in their diet, rulers of their senses, fearless, clean, skilful, charitable, a help to all; competent, firm, talented, contented, forgiving, good-natured, religious, who keep their endeavours secret, of sweet speech, peaceful, who have faith in scriptures and are worshippers

of God and Guru, who are averse to fritter away their time in society, and are free from any grievous malady, who are acquainted with the duties of the adhimâtra, and are the practitioners of every kind of Yoga—undoubtedly, they obtain success in three years; they are entitled to be initiated in all kinds of Yoga, without any hesitation.

Invocation of the shadow (pratikopâsana).

#### ग्रथ प्रतीकोपासनम् । प्रतीकोपासना कार्या हष्टाहष्टफलप्रदा । पुनाती दर्शनादत्र नात्र कार्या विचारणा ॥ १५ ॥

15. The invocation of Pratika (shadow) gives to the devotee the objects seen as well as unseen; undoubtedly, by its very sight, a man becomes pure.

## गाढातपे स्वप्रतिविभिवतेश्वरं निरीक्ष्य विस्फारितलेश्वनद्वयम्। यदा नभः पर्यति स्वप्रतीकं नभाष्क्रणे तत्क्षणमेव पर्यति ॥ १६॥

16. In a clear sun-lit sky, behold with a steady gaze your own divine reflection; whenever this is seen even for a single second in the sky, you behold God at once in the sky.

# प्रत्यहं पश्यते ये। वै स्वप्रतीकं नभेाङ्ग्णे । ग्रायुव् दिभवेत्तस्य न मृत्युः स्यात्कदाचन ॥ १७॥

17. He who daily sees his shadow in the sky, will get his years increased and will never die an accidental death.

#### यदा पश्यति सम्पूर्णं स्वप्रतीकं नभोक्ष्णे। तदा जयमवाप्नोति वायुं निजित्य सञ्चरेत्॥ १८॥

18. When the shadow is seen fully reflected in the field of the sky, then he obtains victory; and conquering the vâyu, he goes everywhere.

#### How to invoke.

At the time of the rising sun, or by moon, let him steadily fix his gaze on the neck of the shadow he throws; then, after sometime, let him look into the sky; if he sees a full grey shadow in the sky, it is auspicious.

#### यः करोति सदाभ्यासं चात्मानं वन्दते परम्। पूर्णानन्दैकपुरुषं स्वप्रतीकप्रसादतः॥ १९॥

19. He who always practises this and knows the Paramâtmâ, becomes fully happy, through the grace of his shadow.

# यात्राकाले विवाहे च शुभे कर्मणि सङ्कटे । पापक्षये पुण्यवृद्धौ प्रतीकोपासनञ्चरेत् ॥ २० ॥

20. At the time of commencing travel, marriage, or auspicious work, or when in trouble, it is of great use. This invocation of the shadow destroys sins and increases virtue.

## निरन्तरकृताभ्यासादन्तरे पश्यति ध्रुवम् । तदा मुक्तिमवाप्नोति योगी नियतमानसः ॥ २१॥

21. By practising it always, he begins at last to see it in his heart, and the persevering Yogi gets liberation.

Râj Yoga.

भंगुष्ठाभ्यामुभे श्रोत्रे तर्जनीभ्यां द्विलेखने। नासारन्श्रे च मध्याभ्यामनामाभ्यां मुखं हृढम्॥ निरुध्य मारुतं योगी यदैव कुरुते भृशम्। तदा लक्ष्यमात्मानं ज्योतीरूपं स पश्यति॥ २२॥

22. Let him close the ears with his thumbs, the eyes with index fingers, the nostril with the middle fingers, and with the remaining four fingers let him press together the upper and lower lips. The Yogi, by having thus firmly confined the air, sees his soul in the shape of light.

# तत्ते जे। हश्यते येन क्षणमात्रं निराकुलम् । सर्वेपापविनिमु कः स याति परमां गतिम् ॥ २३ ॥

23. When one sees, without obstruction, this light for even a moment, becoming free from sin, he reaches the highest end.

## निरन्तरकृताभ्यासाद्योगी विगतकलमयः। सर्वदेहादि विस्मृत्य तद्भिन्नः स्वयं गतः॥ २४॥

24. The Yogi, free from sin, and practising this continually, forgets his physical, subtle and causal bodies, and becomes one with that soul.

# यः करोति सदाभ्यासं गुप्ताचारेख मानवः। स वै ब्रह्मविळीनः स्यात्पापकर्मरता यदि॥ २५॥

25. He who practises this in secrecy, is absorbed in the Brahman, though he had been engaged in sinful works.

गे।पनीयः प्रयत्नेन सद्यः प्रत्ययकारकः । निर्वाणदायका छे।के योगीयं मम बहुभः ॥ नादः संजायते तस्य क्रमेणाभ्यासतश्च वै ॥ २६ ॥

26. This should be kept secret; it at once produces conviction; it gives nirvana to mankind. This is my most beloved Yoga. From practising this gradually, the Yogi begins to hear the mystic sounds (nâdas).

Anahad Sounds.

मत्तभृङ्गवेगुवीणासहराः प्रथमा ध्वनिः । एवमभ्यासतः परचात् संसारध्वान्तनादानम् ॥ घण्टानादसमः परचात् ध्वनिमेघरवापमः । ध्वना तास्मन्मना दस्वा यदा तिष्ठति निभेयः॥ तदा संजायते तस्य लयस्य मम बल्लभे ॥ २७ ॥

27. The first sound is like the hum of the honey-intoxicated bee, next that of a flute, then of a harp; after this, by the gradual practice of Yoga, the destroyer of the darkness of the world, he hears the sounds of ringing bells; then sounds like roar of thunder. When one fixes his full attention on this sound, being free from fear, he gets absorption, O my beloved!

#### तत्र नादे यदा चित्तं रमते थेागिनेा भृशम् । विस्मृत्य सकलं बाह्यं नादेन सह शाम्यति ॥ २८ ॥

28. When the mind of the Yogi is exceedingly engaged in this sound, he forgets all external things, and is absorbed in this sound.

पतद्भ्यासयोगेन जित्वा सम्यग्गुणान्बहून्। सर्वारम्भपरित्यागी चिदाकाशे विळीयते ॥ २९ ॥

29. By this practice of Yoga he conquers all the three qualities (i.e., good, bad and indifferent); and being free from all states, he is absorbed in *chidâkâs* (the ether of intelligence).

A Secret.

## नासनं सिद्धसहशं न कुम्मसहशं बलम्। न खेचरीसमा मुद्रा न नादसहशो लयः॥ ३०॥

30 There is no posture like that of Siddhāsana, no power like that of Kumbha, no Mudrā like the Khechari, and no absorption like that of nāda (the mystic sound).

## इदानों कथियपामि मुक्तस्यानुभवं प्रिये। यज्ज्ञात्वा लभते मुक्तिं पापयुक्तोपि साधकः॥ ३१॥

31. Now I shall describe to thee, O dear, the foretaste of salvation, knowing which even the sinful aspirant may obtain salvation.

समभ्यच्ये श्वरं सम्यक्कृत्वा च योगमुत्तमम् । युद्धीयात्सुस्थिता भूत्वा गुहं सन्तेष्य बुद्धिमान् ॥ ३२ ॥

32. Having adored the Lord God properly, and having completely performed the best of the Yogas, and being in a calm and steady state and posture, let the wise Yogi initiate himself into this Yoga by pleasing his Guru.

## जीवादि सकलं वस्तुं दत्त्वा येागविदं गुरुम्। सन्तेष्यातिप्रयत्नेन येागायं गृद्यते बुधैः॥ ३३॥

33. Having given all his cattle and property to the Guru who knows Yoga, and having satisfied him with great care, let the wise man receive this initiation.

# विप्रान्संतेष्य मेघावी नानामंगळसंयुतः। ममाळये द्युचिभू त्वा प्रगृह्णीयाच्छुभात्मकम्॥ ३४॥

34. Having pleased the Brâhmans (and priest), by giving them all kinds of good things, let the wise man receive this auspicious Yoga in my house (i.e., the temple of Shiva) with purity of heart.

# संन्यस्यानेन विधिना प्राक्तनं विष्रहादिकम् । भूत्वा दिव्यवपुर्योगी गृह्णीयाद्वश्यमाणकम् ॥ ३५ ॥

35. Having renounced by the above methods all his previous bodies (the results of his past karma), and being in his spiritual (or luminous) body, let the Yogi receive this highest Yoga.

# पद्मासनिष्यते। योगी जनसंगविवर्जितः । विज्ञाननाडीद्वितयमङ्गुळीभ्यां निरोधयेत् ॥ ३६ ॥

36. Sitting in the padmasana posture, renouncing the society of men, let the Yegi press the two vijnana nadis (the vessels of consciousness, perhaps coronal arteries) with his two fingers.

# सिद्धे स्तदाविभीवति सुखरूपी निरञ्जनः । तिस्मिन्परिश्रमः कार्यो येन सिद्धो भवेत्खलु ॥ ३७॥

37. By obtaining success in this, he becomes all happiness and unstained; therefore, let him endeavour with all his might, in order to ensure success.

# यः करोति सदाभ्यासं तस्य सिद्धिनं दूरतः । वायुसिद्धिभवेत्तस्य क्रमादेव न संशयः॥ ३८॥

38. He who practises this always, obtains success within a short time; he gets also vâyu-siddhi in course of time.

## सक्रद्यः कुरुते योगी पापैाघं नाशयेद्ध्रुवम् । तस्य स्यान्मध्यमे वायोः प्रवेशो नात्र संशयः ॥ ३९ ॥

39. The Yogi, who does it even once, verily destroys all sins; and undoubtedly in him the vâyus enter the middle channel.

## पतद्भ्यासशीले। यः स योगी देवपूजितः । ऋषिमादिगुर्णांद्धव्या विचरेद्भुवनत्रये ॥ ४० ॥

40. The Yogi who practises this with perseverance is worshipped even by gods; he receives the psychic powers of anima, laghima etc., and can go everywhere, throughout the three worlds, at pleasure.

## या यथास्यानिलाभ्यासात्तद्भवेत्तस्य विग्रहः। तिष्ठेदात्मनि मेधावी संयुतः क्रीडते भृशस् ॥ ४१॥

41. According to the strength of one's practice in commanding the vâyu, he gets command over his body; the wise, remaining in the spirit, enjoys the world in the present body.

#### पतद्योगं परं गीप्यं न देयं यस्य कस्यचित्। यः प्रमाणैः समायुक्तस्तमेव कथ्यते भ्रुवम् ॥ ४२ ॥

42. This Yoga is a great secret, and not to be given to every body; it might be revealed to him only, in whom all the qualifications of a Yogi are perceived.

Various kinds of Dhâranâ.

#### योगी पद्मासने तिष्ठेत्कण्डकूपे यदा सारन् । जिह्नां कृत्वा तालुमूले श्चत्यिपासा निवर्तते ॥४३॥

43. Let the Yogi seat himself in the Padmasana, and fix his attention on the cavity of the throat, let him place his tongue at the base of the palate; by this he will extinguish hunger and thirst.

## कण्डकूपाद्यः खाने कूर्मनाडास्ति शोभना । तस्मिन् योगी मना दत्त्वा चित्तस्थैर्यं लभेद्भृशम् ॥ ४४ ॥

44. Below the cavity of the throat, there is a beautiful nddi (vessel) called kurma; when the Yogi fixes his attention on it, he acquires great concentration of the thinking principle (chitta).

शिरः कपाले रुद्राक्षं विवरं चिन्तयेद्यदा । तदा ज्योतिः प्रकाशः स्याद्विद्युत्युञ्जसमप्रभः । पतचिन्तनमात्रे ॥ पापानां संक्षया भवेत् । दुराचाराऽपि पुरुषा लभते परमं पदम् ॥ ४५ ॥

45. When the Yogi constantly thinks that he has got a third ye—the eye of Shiva—in the middle of his forehead, he then perceives a fire brilliant like lightning. By contemplating on this light, all sins are destroyed, and even the most wicked person obtains the highest end.

# ग्रहर्निशं यदा चिन्तां तत्करोति विचक्षणः। सिद्धानां दर्शनं तस्य भाषणञ्च भवेद्घ्रुवम्॥ ४६॥

46. If the experienced Yogi thinks of this light day and night, he sees the Siddhas (adepts), and can certainly converse with them.

#### तिष्ठन् गच्छन् स्वपन् भुञ्जन् ध्यायेच्छून्यमहर्निशम् । तदाकासमया यागी चिदाकाशे विलीयते ॥ ४७ ॥

47. He who contemplates on *sunya* (void or vacuum or space), while walking or standing, dreaming or waking, becomes altogether etherial, and is absorbed in the *chid* âkâsa.

पतज्ञानं सदा कार्यं योगिना सिद्धिमिच्छता । निरन्तरकृताभ्यासान्मम तुल्यो भवेद्ध्रुवम् ॥ पतज्ञानबलाद्योगी सर्वेषां वक्षभा भवेत् ॥ ४८ ॥

48. The Yogi, desirous of success, should always obtain this knowledge; by habitual exercise he becomes equal to me; through the force of this knowledge, he becomes the beloved of all.

सर्वान् भूतान् जयं कृत्वा निराशीरपरिग्रहः। नासाग्रे दृश्यते येन पद्मासनगतेन वै॥ मनसो मरणं तस्य खेचरत्वं प्रसिद्धचति॥ ४९॥

49. Having conquered all the elements, and being void of all hopes and worldly connections, when the Yogi sitting in the Padmâsana, fixes his gaze on the tip of the nose, his mind becomes dead and he obtains the spiritual power called *Khechari*.

ज्योतिः पश्यति योगीन्द्रः शुद्धं शुद्धाचले।पमम् । तत्राभ्यासबलेनैव स्वयं तद्रक्षको भवेत् ॥ ५० ॥

50. The great Yogi beholds light, pure as holy mountain (Kailâs), and through the force of his exercise in it, he becomes the lord and guardian of the light.

उत्तानशयने भूमी सुप्त्वा ध्यायिक्तरन्तरम् । सद्यः श्रमिवनाशाय स्वयं योगी विचक्षणः । शिरः पश्चात्तु भागस्य ध्याने मृत्युक्षयो भवेत् ॥ भू मध्ये दृष्टिमात्रेण हृचपरः परिकीर्तितः ॥ ५१ ॥

51. Stretching himself on the ground, let him contemplate on this light; by so doing all his weariness and fatigue are destroyed. By contemplating on the back part of his head, he becomes the conqueror of death. (We have described before the effect of fixing one's attention on the space between the two eyebrows, so it need not be enumerated here).

चतुर्विधस्य चान्नस्य रसस्त्रेधा विमज्यते । तत्र सारतमा लिंगदेहस्य परिपाषकः ॥ सप्तधातुमयं पिण्डमेती पुष्णाति मध्यगः ॥५२॥ 52. Of the four kinds of food (i.e., that which is chewed, that which is sucked, that which is licked and that which is drunk), which a man takes, the chyle fluid is converted into three parts. The best part (or the finest extract of food) goes to nourish the linga sharira or subtle body (the seat of force). The second or the middle part goes to nourish this gross body composed of seven dhâtus (humours).

## याति विण्मूत्रक्षेण तृतीयः सप्तते। बहिः॥ ग्राद्यभागद्वयं नाडमः प्रोक्तास्ताः सकला ग्रणि। पोषयन्ति वपुर्वायुमापादतलमस्तकम्॥ ५३॥

53. The third or the most inferior part goes out of the body in the shape of excrement and urine. The first two essences of food are found in the nadis, and being carried by them, they nourish the body from head to foot.

## नाडीभिराभिः सर्वाभिर्वायुः सञ्चरते यदा । तदैवान्नरसो देहे साम्येनेह प्रवर्तते ॥ ५४ ॥

54. When the vâyu moves through all the nâdis, then, owing to this vâyu (oxygen?), the fluids of the body get extraordinary force and energy.

## चतुर्दशानां तत्रहे व्यापारे मुख्यभागतः। ता अनुत्रत्वहीनाश्च प्राणसञ्चारनाडिकाः॥ ५५॥

55. The most important of these nadis are fourteen, distributed in different parts of the body and performing various functions. They are either weak or strong, and the prana (vitality) flows through them.

The six Chakras. Mulâdhâr Chakra.

## गुदाद्वयंगुलतश्चोर्ध्वं मेढैकांगुलतस्त्वधः। एवञ्चास्ति समं कन्दं समताश्चतुरंगुलम्॥ ५६॥

56. Two fingers above the rectum and two fingers below the linga, four fingers in width, is a space like a bulbous root.

पश्चिमाभिमुखीः योनिर्गु दमेद्रान्तरालगा । तत्र कन्दं समाख्यातं तत्रास्ति कुग्डली सदा ॥ संवेष्ट्य सकला नाडीः साद्धीत्रकुटलाकृतीः । मुखे निवेद्दय सा पुच्छं सुषुम्गाविवरे स्थिता ॥ ५७ ।

57. Between this space is the yoni having its face towards the back; that space is called the root; there dwells the goddess Kundalini. It surrounds all the nadis, and has three coils and a half; and catching its tail in its own mouth, it rests in the hole of the Sushumna.

## सुप्ता नागापमा हर्येषा स्फुरन्ती प्रभया स्वया। महिवत्सिन्धसंस्थाना वाग्दैवी बीजसंक्षिका॥ ५८॥

58. It sleeps there like a serpent, and is luminous by its own light. Like a serpent it lives between the joints; it is the goddess of speech, and is called the seed (vija).

#### श्रेया शक्तिरियं विष्णाेर्निभैरा स्वर्णभास्वरा । सत्त्वं रजस्तमश्चेति गुणत्रयपस्तिका ॥ ५९ ॥

59. Full of energy, and like burning gold, know this Kundalini to be the power (shahti) of Vishnu; it is the mother of the three qualities—sattwa (rhythm), rajas (energy) and tamas (inertia).

## तत्र बन्धूकपुष्पामं कामबीजं प्रकीतितम्। कलहेमसमं यागे प्रयुक्ताक्षरक्षिणम्॥ ६०॥

60. There, beautiful like the *Bandhuk* flower, is placed the seed of love(家); it is brilliant like burnished gold, and is described in Yoga as eternal.

सुषुम्णापि च संदिछष्टा बीजं तत्र वरं स्थितम् । रारच्चंद्रनिमं तेजस्स्वयमेतत्स्फुरित्स्थितम् ॥ सूर्यकाटिप्रतीकारां चन्द्रकाटिसुर्शातलम् । पतत्त्रयं मिलित्वैव देवी त्रिपुरभैरवी ॥ बीजसंज्ञं परंतेजस्तदेव परिकीर्तितम् ॥ ६१ ॥

61. The Sushumna also embraces it, and the beautiful seed is there; there it rests shining brilliantly like the autumnal moon, with the luminosity of millions of suns, and the coolness of millions of moons. The goddess Tripûra Bhairavî has these three (fire, sun, and moon) taken together, and collectively she is called the vija. It is also called the great energy.

क्रियाविज्ञानशक्तिभ्यां युतं यत्परिता भ्रमत् । उत्तिष्टद्विशतस्त्वभ्भः सुक्ष्मं शोणशिखायुतम् ॥ योनिस्थं तत्परं तेजः स्वयंभूछिंगसंज्ञितम् ॥ ६२॥

62. It (vija) is endowed with the powers of action (motion) and sensation, and circulates throughout the body. It is subtle, and has a flame of fire; sometimes it rises up, and at other times it falls down into the water. This is the great energy which rests in the perinaeum, and is called the swayambhu-linga (the self-born).

## ग्राधारपद्ममेतद्धि योनिर्यस्यास्ति कन्दतः । परिस्फुरद्वादिसान्तचतुर्वर्णं चतुर्दलम् ॥ ६३ ॥

63. All this is called the *adhâr-padma* (the support lotus), and the four petals of it are designated by the letters  $\P(v)$   $\P(s)$ ,  $\P(s)$ ,  $\P(s)$ .

कुलाभिधं सुवर्णामं स्वयम्भूलिङ्गसंगतम्। द्विरण्डो यत्र सिद्धोस्ति डाकिनी यत्र देवता॥ तत्पद्ममध्यगा योनिस्तत्र कुण्डलिनी स्थिता। तस्या अर्घ्वे स्फुरत्तेजः कामबीजं भ्रमन्मतम्॥ यः करोति सदा ध्यानं मूलाधारे विचक्षणः। तस्य स्यादार्द्वेरी सिद्धिभूमित्यागक्रमेण वै॥ ६४॥

64. Near this Swayambhu-linga is a golden region called Kula (family); its presiding adept is called Dviranda, and its presiding goddess called Dâkini. In the centre of that lotus is the Yoni where resides the Kundalini; the circulating bright energy above that, is called kâma-vija (the seed of love). The wise man who always contemplates on this Mulâdhâr obtains Dârduri-siddhi (the frog-jump power); and by degrees he can altogether leave the ground (i.e., rise in the air).

## वपुषः कान्तिरुत्कृष्टा जठराग्निविवर्धनम् । ग्रारोग्यञ्च पटुत्वञ्च सर्वज्ञत्वञ्च जायते ॥ ६५ ॥

65. The brilliancy of the body is increased, the gastric fire becomes powerful, and freedom from disease, cleverness, and omniscience ensue.

## भृतं भव्यं भविष्यञ्च वेत्ति सर्वं सकारणम्। ग्रश्रु तान्यपि शास्त्राणि सरहस्यं भवेद्घ्रु वम् ॥ ६६॥

66. He knows what has been, what is happening, and what is to be, together with their causes; he masters the unheard of sciences together with their mysteries.

## वक्त्रे सरस्वती देवी सदा नृत्यति निर्भरम्। मन्त्रसिद्धिभवेत्तस्य जपादेव न संदायः॥ ६७॥

67. On his tongue always dances the goddess of learning, he obtains mantra-siddhi (success in mantras), through constant repetition only.

## जरामरणदुःखेषाञ्चाश्वाशयति गुरोर्वचः। इदं ध्यानं सदा कार्यं पवनाभ्यासिना परम्। ध्यानमात्रेण योगीन्द्रो मुच्यते सर्वकित्विषात्॥ ६८॥

68. This is the dictum of the Guru:—"It destroys old age, death, and troubles innumerable." The practitioner of prânâyâma ought always to meditate upon it; by its very contemplation, the great Yogi is freed from all sins.

मूलपद्मं यदा ध्यायेद्योगी स्वयम्भुलिङ्गकम्। तदा तत्क्षत्ममात्रे ख पापैाघं नाशयेद्भ्रुवम्॥ ६९॥ 69. When the Yogi contemplates this Mulâdhâr lotus—the Swayam-bhu-linga—then, undoubtedly, at that very moment, all his sins are destroyed.

यं यं कामयते चित्ते तं तं फलमवाष्त्रयात्। निरन्तरकृताभ्यासात्तं पश्यति विमुक्तिदम्॥ बहिरभ्यन्तरे श्रेष्ठं पूजनीयं प्रयत्नतः। ततः श्रेष्ठतमं ह्योतन्नान्यदस्ति मतं मम॥ ७०॥

70. Whatever the mind desires, he gets; by habitual exercise he sees him, who gives salvation, who is the best both in and out, and who is to be worshipped with great care. Better than Him, I know none.

## ग्रात्मसंस्थं शिवं त्यक्त्वा बहिःस्थं यः समर्वयेत्। हस्तस्थं पिण्डमुत्स्रत्य भ्रमते जीविताशया ॥ ७१॥

71. He who, leaving the Siva (God) who is inside, worships that which is outside (viz., worships external forms), is like one who throws away the sweetment in his hand, and wanders away in search of food.

## म्रात्मिलंगार्चनं कुर्यादनालस्यं दिने दिने । तस्य स्यात्सकला सिद्धिनीत्र कार्या विचारणा ॥ ७२ ॥

72. Let one thus meditate daily, without negligence, on his own Swayambhu-linga; and have no doubts that from this will come all powers.

## निरन्तरकृताभ्यासात्वण्मासैः सिद्धिमाप्नुयात् । तस्य वायुप्रवेशोपि सुषुम्णायाम्भवेद्ध्रु वम् ॥ ७३ ॥

73. By habitual exercise, he gets success in six months; and undoubtedly his  $v\hat{a}yu$  enters the middle channel (the Sushumnâ).

## मनेाजयञ्च लभते वायुविन्दुविधारणात्। ऐहिकामुष्मिकीसिद्धिभवेन्नैवात्र संदायः॥ ७४॥

- 74. He conquers the mind, and can restrain his breath and his semen; then he gets success in this as well as the other world, without doubt.
  - 2. Swâdhisthân Chakra. (Prostatic Plexus).

ग्रथ स्वाघिष्ठानचक्रविवरग्रम् । द्वितीयन्तु सरोजञ्च लिंगमूले व्यवस्थिम् । बादिलान्तं च षड्वर्गं परिभास्वरषड्दलम् ॥ स्वाघिष्ठानाभिधं तत्तु पंकजं शोगारूपकम् । बालाख्यो यत्र सिद्धोर्ऽस्ति देवी यत्रास्ति राकिकी ॥ ७५॥

75. The second Chakra is situated at the base of the organ. It has six petals designated by the letters b, bh, m, y, r, l. Its stalk is

called Swâdhisthân, the colour of the lotus is blood-red, its presiding adept is called Bâlâ, and its goddess, Râkini.

## वे। ध्यायति सदा दिव्यं स्वाधिष्ठानारविन्दकम् । तस्य कामाङ्गनाः सर्वा भजन्ते काममोहिताः॥ ७६॥

76. He who daily contemplates on this Swādhisthān lotus, becomes an object of love and adoration to all beautiful goddesses.

## विविधञ्चाश्रुतं शास्त्रं निःशङ्को वै भवेद्ध्रुवम्। सवरोगविनिम् को लोके चरति निर्भयः॥ ७७॥

77. He fearlessly recites the various Śâstras and sciences unknown to him before; becomes free from all diseases, and moves throughout the universe fearlessly.

मरणं खाद्यते तेन स केनापि न खाद्यते । तस्य स्यात्परमा सिद्धिरणिमादिगुणप्रदा ॥ वायुः सञ्चरते देहे रसवृद्धिभवेद्ध्रुवम् । ग्राकाशपङ्कजगलतीयूषमपि वद्धते ॥ ७८॥

78. Death is eaten by him, he is eaten by none; he obtains the highest psychic powers like animâ, laghimâ, etc. The vâyu moves equably throughout his body; the humours of his body also are increased; the ambrosia exuding from the etherial lotus also increases in him.

3. Manipur Chakra.

## ग्रथ मणिपूरचकविवरणम् । तृतीयं पङ्कजं नाभा मणिपूरकसंज्ञकम् । दशारंडादिफान्तार्थं शोभितं हेमवर्णकम् ॥ ७९ ॥

79. The third Chakra, called Manipur, is situated near the navel; it is of golden color, having ten petals designated by the letters d, dh, n, t, th, d, dh, n, p, ph.

## रुद्राख्या यत्र सिद्धोऽस्ति सर्वमङ्गलदायकः। तत्रस्था लाकिनी नाम्नी देवी परमधामि का ॥ ८० ॥

80. Its presiding adept is called Rudra—the giver of all auspicious things, and the presiding goddess of this place is called the most sacred Lakini.

तस्मिन् ध्यानं सदा यागी करोति मणिपूरके।
तस्य पातालसिद्धिः स्नान्निरन्तरसुखावहा॥
ईप्सितञ्च भवेह्योके दुःखरागविनाद्यनम्।
काळस्य वञ्चनञ्चापि परदेहप्रवेशनम्॥ ८१॥

81. When the Yogi contemplates on the Manipur lotus, he gets the power called the pâtâl-siddhi—the giver of constant happiness. He becomes lord of desires, destroys sorrows and diseases, cheats death, and can enter the body of another.

#### जाम्बूनदादिकरणं सिद्धानां दर्शनं भवेत् । ग्रेषधीदर्शनञ्चापि निधीनां दर्शनं भवेत् ॥ ८२ ॥

82. He can make gold, etc., see the adepts (clairvoyantly), discover medicines for diseases, and see hidden treasures.

4. Anâhat Chakra.

#### हृद्येऽनाहतं नाम चतुर्थं पङ्कजं भवेत् । कादिठान्तार्णसंस्थानं द्वादशारसमन्वितम् ॥ अतिशार्णं वायुवीजं प्रसादस्थानमीरितम् ॥ ८३ ॥

83. In the heart, is the fourth Chakra, the Anahat. It has twelve petals designated by the letters k, kh, g, gh, n, ch, chh, j, jh, n, t, th. Its color is deep blood-red; it has the seed of vayu,  $\ddot{\mathbf{q}}$ , and is a very pleasant spot.

#### पगस्थं तत्परं तेजा बाग्गिलंगं प्रकीतितम्। यस्य स्मरणमात्रे ग दृष्टादृष्टफलं लभेत्॥ ८४॥

84. In this lotus is a flame called vanlinga; by contemplating on this, one gets objects of the seen and the unseen universe.

#### सिद्धः पिनाकी यत्रास्ते काकिनी यत्र देवता । पतस्मिन्सततं ध्यानं हत्पाधाजे करोति यः ॥ क्षुभ्यन्ते तस्य कान्ता वै कामार्ता दिव्ययोषितः ॥ ८५॥

85. Its presiding adept is Pinâkî, and the Kâkini is its goddess. He who always contemplates on this lotus of the heart is eagerly desired by celestial maidens.

#### श्वानञ्चाप्रतिमं तस्य त्रिकालविषयम्भवेत् । दूरश्रुतिदूरहिः स्वेच्छया खगतां वजेत् ॥ ८६ ॥

86. He gets immeasurable knowledge, knows the past, present and future time; has clairaudience, clairvoyance and can walk in the air, whenever he likes.

#### सिद्धानां दर्शनञ्चापि योगिनी दर्शनं तथा। भवेत्खेचरसिद्धिश्च खेचराणां जयन्तथा॥ ८७॥

87. He sees the adepts, and the goddesses known as Yoginis; obtains the power known as *Khechari*, and conquers all who move in the air.

## या ध्यायित परं नित्यं बाग्गिलंगं द्वितीयकम् । खेचरी भूचरी सिद्धिभैवेत्तस्य न संशयः॥ ८८॥

88. He who contemplates daily the hidden Bânalinga, undoubtedly obtains the psychic powers called Khechari (moving in the air) and Bhuchari (going at will all over the world).

## एतद्धशानस्य माहात्रग्रं कथितुं नैव शक्यते । ब्रह्माद्याः सकला देवा गापयन्ति परन्त्विदम् ॥ ८९ ॥

89. I cannot fully describe the importance of the meditation of this lotus; even the gods Brahmâ etc, keep the method of its contemplation secret.

5. Vishuddha Chakra.

#### त्रथ विग्रुद्धचक्रविवरणम् । कण्डस्थानस्थितं पद्मं विग्रुद्धं नामपञ्चमम् । सुद्देमाभं स्वरोपेतं षाडशस्वरसंयुतम् ॥ छगळाण्डोऽस्ति सिद्धोत्र शाकिनी चाधिदैवता ॥ ९० ॥

90. This Chakra situated in the throat, is the fifth, and is called the Vishuddha lotus. Its color is like brilliant gold, and it is adorned with sixteen petals and is the seat of the vowel sounds (i.e., its sixteen petals are designated by the sixteen vowels—a, â, i, î, u, û, ri, rî, lrî, lrî, e, ai, o, au, am, ah. Its presiding adept is called Chhagalanda, and its presiding goddess is called Śākini.

ध्यानं करोति येा नित्यं स योगीश्वरपिष्डतः । किन्त्वस्य योगिनोऽन्यत्र विशुद्धाख्ये सरोहहे ॥ चतुर्वेदा विभासन्ते सरहस्या निधेरिव॥९१॥

91. He who always contemplates it, is truly the lord of the Yogis, and deserves to be called wise; by the meditation of this Vishuddha lotus, the Yogi at once understands the four *Vedas* with their mysteries.

## रहःस्थाने स्थिता योगी यदा क्रोधवशो भवेत्। तदा समस्तं त्र होक्यं कम्पते नात्र संशयः॥ ९२॥

92. When the Yogi, fixing his mind on this secret spot, feels angry, then undoubtedly all three worlds begin to tremble.

## इह स्थाने मने। यस्य दैवाद्यातिलयं यदा । तदा बाह्यं परित्यज्य स्वान्तरे रमते ध्रुवम् ॥ ९३ ॥

93. Even, if by chance, the mind of the Yogi is absorbed in this place, then he becomes unconscious of the external world, and enjoys certainly the inner world.

#### तस्य न क्षतिमायाति स्वशरीरस्य शक्तितः। संवत्सरसहस्रे अपि वज्रातिकठिनस्य वै॥ ९४॥

94. His body never grows weak, and he retains his full strength for a thousand years, it becomes harder than adamant.

#### यदा त्यज्ञति तद्धचानं यागींद्रोऽवनिमण्डले । तदा वर्षसहस्राणि मन्यते तत्क्षणं ऋती ॥ ९५॥

95. When the Yogi leaves off this contemplation, then to him in this world, thousands of years, appear as so many moments.

6. Ajña Chakra.

#### ग्रथ ग्राज्ञाचकविवरणम्। ग्राज्ञापग्नं भ्रुवोर्मध्ये हक्षोपेतं द्विपत्रकम्। ग्रुक्कामं तन्महाकालः सिद्धो देव्यत्र हाकिनी॥ ९६॥

96. The two-petalled Chakra, called the Âjña, is situated between the two eye-brows, and has the letters h, and ksh; its presiding adept is called Shuklâ Mahâkâla (the White Great Time); its presiding goddess is called Hâkinî.

#### शरचंद्रनिभं तत्राक्षरबीजं विजुंभितम्। पुमान् परमहंसेाऽयं यज्ज्ञात्वा नावसीदित ॥ ९७॥

97. Within that petal, there is the eternal bija (the syllable tham), brilliant as the autumnal moon. The wise anchorite, by knowing this, is never pulled down.

#### पतदेव परन्तेजः सर्वतन्त्रेषु मन्त्रिणः । चिन्तयित्वा परां सिक्टिं छमते नात्र संदायः ॥ ९८ ॥

98. This is the great light held secret in all the Tantras; by contemplating on this, one obtains the highest success, there is no doubt of it.

#### तुरीयं त्रितयं छिंगं तदाहं मुक्तिदायकः। ध्यानमात्रेण यागीन्द्रो मत्समा भवति ध्रुवम्॥ ९९॥

99. I am the giver of salvation, I am the third linga in the turiya (the state of ecstacy, also the name of the thousand-petalled lotus). By contemplating on this, the Yogi becomes certainly like me.

#### इडा हि पिंगला ख्याता वरणासीति हेाच्यते । वाराणसी तयोर्मध्ये विश्वनाथोत्र भाषितः ॥ १०० ॥

100. The two vessels called the *Idâ* and the *Pingalâ* are the *real Varana* and *Asi*. The space between them is called *Vârânasi* (Benares, the holy city of Siva). There it is said that the Vishwanâtha (the Lord of the universe) dwells.

## एतत्क्षेत्रस्य माहातम्यमृषिभिस्तत्त्वदिशिभिः। शास्त्रेषु बहुधा प्रोक्तं परं तत्त्वं सुभाषितम्॥ १०१॥

101. The greatness of this holy place has been declared in manifold scriptures by the truth-perceiving sages. Its great secret has been very eloquently dwelt upon by them.

7. The Thousand-Petalled Lotus.

सुषुम्णा मेरुणा याता ब्रह्मरन्त्रं यते।ऽस्ति वै। ततश्चेषा परावृत्य तदाज्ञापद्मदक्षिणे॥ वामनासापुटं याति गंगेति परिगीयते॥ १०२॥

102. The Sushumnâ goes along the spinal cord up to where the Brahmarandhra (the hole of Brahma) is situated. Thence by a certain flexure, it goes to the right side of the Âjña lotus, whence it proceeds to the left nostril, and is called the Ganges.

ब्रह्मरस्त्रे हि यत्पद्मं सहस्रारं व्यवस्थितम् । तत्र कन्देहि या ये।निस्तस्यां चन्द्रो व्यवस्थितः । त्रिकोत्याकारतस्तस्याः सुधा क्षरति सन्ततम् ॥ इडायाममृतं तत्र समं स्रवति चन्द्रमाः । त्रमृतं वहति धारा धारारूपं निरन्तरम् ॥ वामनासापुटं याति गंगेत्युक्ता हि ये।गिभिः ॥ १०३॥

103. The lotus which is situated in the Brahmarandhra is called Sahasrâra (the thousand-petalled). In the space in its centre, dwells the moon. From that triangular place, elixir is continually exuding. This moon-fluid of immortality unceasingly flows through the Idâ. The elixir flows in a stream,—a continuous stream. Going to the left nostril, it receives from the Yogis the name of the "Ganges."

## श्राक्षापङ्कजदक्षांसाद्वामनासापुटंगता । उदग्वहेति तत्रेडा वरणा समुदाहता ॥ १०४ ॥

104. From the right-side portion of the Âjña lotus and going to the left nostril flows the Idâ. It is here called Varana (the northward-flowing Ganges).

तते द्वयोहि मध्ये तु वाराणसीति चिन्तयेत्। तदाकारा पिंगलापि तदाज्ञाकमलान्तरे॥ दक्षनासापुटे याति प्रोक्तासाभिरसीति वै॥ १०५॥

105. Let the Yogi contemplate on the space between the two (Idâ and Pingalâ) as Vârânasi (Benares). The Pingalâ also comes in the same way from the left side portion of the Âjña lotus, and goes to the right nostril, and has been called by us the Asi.

#### मूलाधारे हि यत्पद्मं चतुष्पत्रं व्यवस्थितम् । तत्र मध्येहि या यानिस्तस्यां सूर्यो व्यवस्थितः ॥ १०६ ॥

106. The lotus which is situated in the Mulâdhâr has four petals. In the space between them, dwells the sun.

## तत्स्य मण्डलद्वाराद्विषं क्षरति सन्ततम् । पिंगलायां विषं तत्र समर्पयति तापनः ॥ १०७॥

107. From that sphere of the sun, poison exudes continuously. That excessively heating venom flows full through the *Pingalâ*.

## विषं तत्र वहन्ती या धारारूपं निरन्तरम्। दक्षनासापुटे याति कल्पितेयन्तु पूर्ववत्॥ १०८॥

108. The venom (sun-fluid of mortality) which flows there continuously in a stream goes to the right nostril, as the moon-fluid of immortality goes to the left.

#### त्राज्ञापङ्कजवामास्याद्दश्चनासापुटं गता । उदग्वहा पिंगळापि पुरासीति प्रकीतिता ॥ १०९ ॥

109. Rising from the left-side of the Âjũa lotus and going to the right nostril, this northward flowing Pingalâ has been called of yore the Asi.

#### त्राज्ञापद्ममिदं प्रोक्तं यत्र देवा महेश्वरः। पीठत्रयं ततश्चोध्वं निरुक्तं यागचिन्तकैः॥ तद्बिन्दुनाद्शक्त्याख्यं भालपद्मे व्यवस्थितम्॥ ११०॥

110. The two-petalled Âjña-lotus has been thus described where dwells the God Maheshwara. The Yogis describe three more sacred stages above this. They are called *Vindu*, *Nâda* and *Śakti*, and are situated in the lotus of the forehead.

#### यः करोति सदाध्यानमाज्ञापग्रस्य गापितम्। पूर्वजन्मकृतं कर्म विनश्येदविरोधतः॥ १११॥

111. He who always contemplates on the hidden Âjña lotus, at once destroys all the harmas of his past life, without any oppostion.

#### इह स्थिते यदा योगी ध्यानं कुर्यान्निरन्तरम्। तदा करोति प्रतिमां पूजाजपमनर्थवत्॥ ११२॥

112. Remaining in this place, when the Yogi meditates constantly, then to him all forms, worships and prayers appear as worthless.

यक्षराक्षसगन्धर्वा ग्रन्सरोगणकिन्नराः । सेवन्ते चरणो तस्य सर्वे तस्य वशानुगाः ॥ ११३॥ 113. The Yakshas, Râkshashas, Gandharvas, Apsarâs, and Kinnaras, all serve at his feet. They become obedient to his command.

करेाति रसनां योगी प्रविष्टां विपरीतगाम् । लिम्बकोध्वेषु गर्तेषु धृत्वा ध्यानं भयापहम् ॥ श्रास्मन् ष्याने मने। यस्य क्षणार्धं वर्ततेऽचलम् । तस्य सर्वाणि पापानि संक्षयं यान्ति तत्क्षणात् ॥ ११४॥

114. By reversing the tongue and placing it in the long hollow of the palate, let the Yogi enter into contemplation, that destroys all fears. All his sins, whose mind remains steady here even for a second,—are at once destroyed.

## यानि यानि हि प्रोक्तानि पंचपद्मे फलानि वै। तानि सर्वाणि सुतरामेतज्ञ्ञानाद्भवन्ति हि॥ ११५॥

115. All the fruits which have been described above as resulting from the contemplation of the other five lotuses, are obtained through the knowledge of this one Âjña lotus alone.

## यः करोति सदाभ्यासमाज्ञा पद्मे विचक्षणः। वासनाया महाबन्धं तिरस्कृत्य प्रमादते॥ ११६॥

116. The wise one, who continually practises contemplation of this Âjñalotus, becomes free from the mighty chain of desires, and enjoys happiness.

## प्राणप्रयाणसमये तत्पद्मं यः स्तरन्तुधीः। त्यजेत्प्राणं स धर्मात्मा परमात्मनि ळीयते॥ ११७॥

117. When at the time of death, the Yogi contemplates on this lotus, leaving this life, that holy one is absorbed in the Paramâtmâ.

## तिष्ठन् गच्छन् स्वपन् जाग्रत् या ध्यानं कुछते नरः । पापकर्मविकुर्वाणो नहि मज्जति किल्विषे॥ ११८॥

118. He who contemplates on this, standing or walking, sleeping or waking, is not touched by sins, even if it were possible for him to do sinful works.

## योगी बन्धाद्विनिमुक्तः स्वीयया प्रभया स्वयम् । द्विदलभ्यानमाहात्म्यं कथितुं नैव शक्यते ॥ ब्रह्मादिदेवताश्चेव किञ्चिन्मत्तो विदन्ति ते ॥ ११९॥

119. The Yogi becomes free from the chain by his own exertion. The importance of the contemplation of the two-petalled lotus cannot be fully described. Even the gods like Brahmâ, etc., have learnt only a portion of its grandeur from me.

The Thousand-Petalled Lotus.

## ग्रत ऊर्चं तालुमूले सहस्रारंसरोरुहम् । ग्रस्ति यत्र सुषुम्णाया मूलं सविवरं स्थितम् ॥ १२० ॥

120. Above this, at the base of the palate, is the thousand-petalled lotus, in that part where the hole of that Sushumnâ is.

तालुमूले सुषुम्णा सा ग्रधोवक्त्रा प्रवर्तते । मूला धारेणयोन्यस्ताः सर्वनाद्यः समाश्रिताः ॥ ता बीजभूतास्तस्वस्य ब्रह्ममार्गप्रदायिकाः ॥ १२१ ॥

121. From the base or root of the palate, the Sushumnâ extends downwards, till it reaches the Mulâdhâr and the perinaeum: all vessels surround it, or are supported by it. These nâdis are the seeds of mystery, or the sources of all principles which constitute a man, and show the road to Brahma (i.e. give salvation).

## तालुखाने च यत्पद्मं सहस्रारं पुराहितम्। तत्कन्दे योनिरेकास्ति पश्चिमाभिमुखी मता॥ १२२॥

122. The lotus which is at the root of the palate is called the Sahasrâr (the thousand-petalled); in its centre, there is a Yoni (seat or force-centre) which has its face downwards.

#### तस्या मध्ये सुषुम्णाया मूळं सविवरं स्थितम् । ब्रह्मरन्ध्रं तदेवोक्तमामूळाधारपङ्कजम् ॥ १२३॥

123. In that is the root of the Sushumnâ, together with its hole; this is called the Brahmarandhra (the hole of Brahma), extending up to the Mulâdhâr padma.

ततस्तद्रन्भ्रे तच्छिक्तः सुषुम्णा कुण्डली सदा। सुषुम्णायां सदा शिक्तश् चित्रा स्यान्मम वल्लभे॥ तस्यां मम मते कार्या ब्रह्मरन्ध्रादिकल्पना॥ १२४॥

124. In that hole of the Sushumnâ there dwells as its inner force the Kuṇḍalini. In the Sushumnâ there is also a constant current of force called chitrâ, its actions or modifications should be called, in my opinion as Brahmarandhra, etc.

#### यस्याः सरणमात्रेण ब्रह्मइत्वं प्रजायते । पापक्षयश्च भवति न भूयः पुरुषो भवेत् ॥ १२५॥

125. By simply remembering this, one obtains the knowledge of Brahman, all sins are destroyed, and one is never born again as man.

प्रवेशितं चलाङ्गष्ठं मुखे स्वस्य निवेशयेत्। तेनात्र न वहत्येव देहचारी समीरणः॥ १२६॥ 126. Let him thrust the moving thumb into its mouth: by this the air, which flows through the body, is stopped.

तेन संसारचक्रोसान् भ्रमतीत्येव सर्वदा। तद्धें ये प्रवर्तन्ते योगी न प्राग्धारग्रे। तत प्वाखिळा नाडी विरुद्धा चाष्ट्रवेष्टनम्। इयं कुष्डिळिनी शक्ती रन्भ्रं त्यजित नान्यथा॥ १२७॥

127. Owing to this (váyu) man wanders in the circle of the universe; the Yogis, therefore, do not desire to keep up this circulation; all the nâdis are bound by eight knots; only this kundalini can pierce these knots and pass out of the Brahmarandhra, and show the way to salvation.

## यदा पूर्णासु नाडीषु सन्निरुद्धानिलास्तदा । बन्धत्यागेन कुग्डल्या मुखं रन्ध्राद् बहिर्भवेत् ॥ १२८॥

128. When the air is confined fully in all the vessels, then the Kundalini leaves these knots and forces its way out of the Brahmarandhra.

#### सुषुम्णायां सदैवायं वहेत्प्राणसमीरणः। मूळपद्मास्थिता योनिर्वामदक्षिणकोणतः॥ इंडापिंगळयोर्मध्ये सुषुम्णा योनिमध्यगा॥ १२९॥

129. Then the vital air continually flows in the Sushumnâ. On the right and the left side of the Mulâdhâr, are situated the *Idâ* and the *Pingalâ*. The Sushumnâ passes through the middle of it.

#### ब्रह्मरभ्रं तु तत्रेव सुषुम्णाधारमण्डले । या जानाति स मुक्तः स्यात्कर्मबन्धाद्विचक्षणः ॥ १३० ॥

130. The hollow of the Sushumnâ in the sphere of the âdhâr is called the Brahmarandhra. The wise one who knows this is emancipated from the chain of karma.

## ब्रह्मरन्त्रमुखे तासां संगमः स्याद्संशयः। तिस्मन्स्नाने स्नातकानां मुक्तिः स्याद्विरोधतः॥ १३१॥

131. All these three vessels meet certainly at the mouth of the Brahmarandhra; by bathing at this place one certainly obtains salvation.

The Sacred Triveni (Prayag).

## गंगायमुनयोर्मध्ये वहत्येषा सरस्वती । तासां तु संगमे स्नात्वा घन्या याति परां गतिम् ॥ १३२ ॥

132. Between the Ganges and the Jamuna, flows this Saraswati: by bathing at their junction, the fortunate one obtains salvation.

#### इडा गंगा पुरा प्रोक्ता पिंगला चार्कपुत्रिका । मध्या सरस्वती प्रोक्ता तासां संगेऽतिदुर्लभः ॥ १३३ ॥

133. We have said before that the *Idâ* is the Ganges and the *Pingalâ* is the daughter of the sun (the Jamuna), in the middle the Sushumnâ is the Saraswati;—the place where all three join is a most inaccessible one.

#### सितासिते संगमे या मनसा स्नानमाचरेत्। सर्वपापविनिमुक्तो याति ब्रह्म सनातनम्॥ ३४॥

134. He who performs mental bathing at the junction of the White  $(Id\hat{a})$  and the Black (Pingala) becomes free from all sins, and reaches the eternal Brahma.

त्रिवेण्यां संगमे या वै पितृकर्म समाचरेत्। तारियत्वा पितृन्सर्वान्स याति परमां गतिम्॥ १३५॥

135. He who performs the funeral rites of his ancestors at the junction of these three rivers (*Triveni*) procures salvation for his ancestors and himself reaches the highest end.

#### नित्यं नैमित्तिकं काम्यं प्रत्यहं यः समाचरेत्। मनसा चिन्तयित्वा तु साऽक्षयं फलमाम् यात्॥ १३६॥

136. He who daily performs the threefold duties (i.e., the regular, occasional and the optional ones) by mentally meditating on this place, receives the unfading reward.

#### सक्तयः कुरुते स्नानं स्वर्गे सौख्यं भुनिक्त सः। दग्ध्वा पापानशेषान्वै योगी शुद्धमतिः स्वयम्॥ १३७॥

137. He who once bathes at this sacred place enjoys heavenly felicity, his manifold sins are burned, he becomes a pure-minded Yogi.

#### त्रपवित्रः पवित्री वा सर्वावसां गते।पि वा । स्नानाचरणमात्रेण पूरो भवति नान्यथा ॥ १३८ ॥

138. Whether pure or impure, in whatever state one might be, by performing ablution at this mystic place, he becomes undoubtedly holy.

#### मृत्युकाले प्लुतं देहं त्रिवेण्याः सिलले यदा । विचिन्त्य यस्त्यजेत्प्राग्णान्स तदा मोक्षमाप्नुयात् ॥ १३९ ॥

139. At the time of death let him bathe himself in the water of this *Triveni* (the Trinity of rivers): he who dies thinking on this, reaches salvation then and there.

नातःपरतरं गुद्धां त्रिषु लोकेषु विद्यते । गोप्तव्यं तत्प्रयत्नेन न व्याख्येयं कदाचन ॥ १४० ॥ 140. There is no greater secret than this throughout the three worlds. This should be kept secret with great care. It ought never to be revealed.

## ब्रह्मरन्ध्रे मना दत्त्वा क्षणार्धं यदि तिष्ठति । सर्वेपापविनिम् कः स याति परमां गतिम् ॥ १४१ ॥

141. If the mind becomes steadily fixed even for half a second at the *Brahmarandhra*, one becomes free from sins and reaches the highest end.

## ग्रस्मिँहीनं मना यस्य स यागी मिय छीयते। ग्राणिमादिगुणान्भुका स्वेच्छ्या पुरुषोत्तमः॥ १४२॥

142. The holy Yogi whose mind is absorbed in this, is absorbed in me after having enjoyed the powers called animâ, laghimâ etc.

## पतद्रन्ध्रध्यानमात्रेण मत्येः संसारे सिन्यह्नभा मे भवेत्सः ! पापाञ्जित्वा मुक्तिमार्गाधिकारी, ज्ञानं दत्त्वातारयत्यद्भुतं वै॥ १४३॥

143. The man knowing this Brahmarandhra, becomes my beloved in this world; conquering sins, he becomes entitled to salvation; by spreading knowledge, he saves thousands of people.

## चतुर्षु खादित्रिदशैरगम्यं योगिवछ्नमम् । प्रयत्नेन सुगेप्यं तद्ब्रह्मरन्ध्रं मयोदितम् ॥ १४४ ॥

144. The Four-faced and gods can hardly obtain this knowledge. it is the most invaluable treasure of the Yogis; this mystery of the Brahmarandhra should be kept a great secret.

The Moon of Mystery.

## पुरा मयोक्ता या योनिः सहस्रारे सरोहहे । तस्याऽधा वर्तते चन्द्रस्तद्धचानं क्रियते बुधैः ॥ १४५ ॥

145. I have said before that there is a force-centre (yoni) in the middle of the Sahasrara; below that is the moon; let the wise contemplate this.

## यस्य स्मरणमात्रेण योगीन्द्रोऽवनिमण्डले । पूज्यो भवति देवानां सिद्धानां सम्मता भवेत् ॥ १४६ ॥

146. By contemplating on this the Yogi becomes adorable in this world, and is respected by gods and adepts.

## शिरःकपालविवरे ध्यायेद्दग्धमहोद्धिम् । तत्र स्थित्वा सहस्रारे पद्मे चन्द्रं विचिन्तयेत् ॥ १४७॥

147. In the sinus of the forehead let him contemplate on the ocean of milk; from that place let him meditate on the moon, which is in the Sahasrâra.

शिरःकपालविवरे द्विरष्टकलया युतः । पीयूषभानुहंसाल्यं भावयेत्तं निरंजनम् । निरन्तरकृताभ्यासात्त्रिदिने पश्यति भ्रुवम् । दृष्टिमागेण पापाघं दहत्ये व स साधकः ॥ १४८॥

148. In the sinus of the forehead there is the nectar-containing moon, having sixteen digits (kalås, i.e., full). Let him contemplate on this stainless one. By constant practice, he sees it in three days. By merely seeing it, the practitioner burns all his sins.

ग्रनागतञ्च स्फुरित चित्तग्रुद्धिभवेत्खलु । सद्यः कृत्वापि दहित महापातकपञ्चकम् ॥ १४९ ॥

149. The future reveals itself to him, his mind becomes pure; and though he might have committed the five great sins, by a moment's contemplation of this he destroys them.

त्रानुक्त्यं ग्रहा यान्ति सर्वे नश्यन्युपद्रवाः। उपसर्गाः शमं यान्ति युद्धे जयमवामुयात्। खेचरीभूचरीसिद्धिभेवेत्क्षीरेन्दुदर्शनात्। ध्यानादेवभवे त्सर्वे नात्र कार्या विचारणा। सतताभ्यासयोगेन सिद्धो भवति नान्यथा। सत्यं सत्यं पुनः सत्यं मम तुल्या भवेद्भुवम्। योगशास्त्रेऽप्यभिरतं योगिनां सिद्धिदायकम्॥ १५०॥

150. All the heavenly bodies (planets, etc.,) become auspicious, all dangers are destroyed, all accidents are warded off, success is obtained in war; the *Khechari* and the *Bhuchari* powers are acquired by the seeing of the moon which is in the head. By mere contemplation on it all these results ensue, there is no doubt of it. By constant practice of Yoga one verily becomes an adept. Verily, verily, again most verily, he becomes certainly my equal. The continual study of the science of Yoga, gives success to the Yogis.

Here ends the description of the Ajñapura Chakra.

The Mystic Mount Kailâs.

अथ राजयेगिकथनम्।
 अत अर्ध्वं दिव्यक्षं सहस्रारं सरोक्हम्।
 ब्रह्माग्डास्यस्य देहस्य बाह्यं तिष्ठति मुक्तिदम्॥ १५१॥

151. Above this (i.e., the lunar sphere) is the brilliant thousand-petalled lotus. It is outside this microcosm of the body, it is the giver of salvation.

#### कैलासा नाम तस्यैव महेशा यत्र तिष्ठति । नकुलाख्योऽविनाशी च क्षयवृद्धिविवर्जितः ॥ १५२ ॥

152. Its name is verily the Kailâs mount, where dwells the great Lord (Shiva,) who is called Nakula and is without destruction, and without increase or decrease.

## धानस्यास्य ज्ञानमात्रेण नृषां, संसारेऽस्मिन्सम्भवो नैव भूयः। भूतग्रामं सन्तताभ्यासयोगात्कर्तुं हर्तुं स्याच शक्तिः समग्रा॥ १५३॥

153. Men, as soon as they discover this most secret place, become free from re-births in this universe. By the practice of this Yoga he gets the power of creating or destroying the creation, this aggregate of elements.

## स्थाने परे हंसनिवासभूते, कैलासनाम्नीह निविष्टचेताः । योगी हृतव्याधिरधः कृताधिवरायुद्दिचरं जीवति मृत्युमुक्तः ॥ १५४॥

154. When the mind is steadily fixed at this place, which is the residence of the Great Swan and is called Kailâs, then that Yogi, devoid of diseases and subduing all accidents, lives for a great age, free from death.

## चित्तवृत्तिर्यदा लीना कुलाख्ये परमेश्वरे । तदा समाधिसाम्येन यागी निश्चलतां व्रजेत् ॥ १५५ ॥

155. When the mind of the Yogi is absorbed in the Great God called the Kulâ, then the fullness of the Samâdhi is attained, then the Yogi gets steadfastness.

#### निरन्तरकृते ध्याने जगद्विस्मर्गं भवेत् । तदा विचित्रसामर्थ्यं यागिना भवति भ्रुवम् ॥ १५६ ॥

156. By constant meditation one forgets the world, then in sooth the Yogi obtains wonderful power.

तस्माद्ग्लितपीयूषं पिवेद्योगी निरन्तरम्। मृत्यामृत्युं विधायायु कुळं जित्वा सरोहहे। अत्र कुण्डाळेनी शक्तिळेयं याति कुळाभिधा। तदा चतुर्विधा सृष्टिळीयते परमात्मनि॥ १५७॥

157. Let the Yogi continually drink the nectar which flows out of it; by this he gives law to death, and conquers the kulâ. Here the kulâ kundalini force is absorbed, after this the quadruple creation is absorbed in the Param Âtman.

The Râja Yoga.

यज्ज्ञात्वा प्राप्य विषयं चित्तवृत्तिवि लीयते । तिसन् परिश्रमं योगी करोति निरपेक्षकः ॥ १५८ ॥ 158. By this knowledge, the modifications of the mind are suspended, however active they may be: therefore, let the Yogi untiringly and unselfishly try to obtain this knowledge.

#### चित्तवृत्तियदालीना तिसान् योगी भवेद् ध्रुवम् । तदा विज्ञायतेऽखण्डज्ञानरूपे। निरञ्जनः ॥ १५९ ॥

159. When the modifications of the thinking principle are suspended, then one certainly becomes a Yogi; then is known the Indivisible, holy, pure Gnosis.

#### ब्रह्माण्डबाह्ये संचिंत्य स्वप्नतीकं यथादितम्। तमावेश्य महच्छून्यं चिन्तयेद्विरोधतः॥ १६०॥

160. Let him contemplate on his own reflection in the sky as beyond the Cosmic Egg: in the manner previously described. Through that let him think on the Great Void unceasingly.

#### ब्राचन्तमध्यशून्यं तत्कोटिसूर्यसमप्रमम् । चन्द्रकोटिप्रतीकाशमभ्यस्य सिद्धिमामुयात् ॥१६१ ॥

161. The Great Void, whose beginning is void, whose middle is void, whose end is void, has the brilliancy of tens of millions of suns, and the coolness of tens of millions of moons. By contemplating continually on this, one obtains success.

#### पतद्यानं सदा कुर्यादनालस्यं दिने दिने । तस्य स्यात्सकला सिद्धिर्वत्सराम्नात्र संशयः ॥ १६२ ॥

162. Let him practise with energy daily this dhyâna, within a year he will obtain all success undoubtedly.

#### क्षणार्धं निश्चलं तत्र मना यस्य भवेद् भ्रुवम् । स एव योगी सद्भक्तः सर्वलोकेषु पूजितः ॥ १६३॥

163. He whose mind is absorbed in that place even for a second, is certainly a Yogi, and a good devotee, and is reverenced in all worlds.

#### तस्य कलमषसंघातस्तत्क्षणादेव नश्यति ॥ १६४॥

164. All his stores of sins are at once verily destroyed.

#### यं हृष्ट्वा न प्रवर्त ते मृत्युसंसारवर्त्माने । स्रभ्यसेत्तं प्रयत्नेन साधिष्ठानेन वर्त्मना ॥ १६५ ॥

165. By seeing it one never returns to the path of this mortal universe; let the Yogi, therefore, practise this with great care by the path of the Swadhisthan.

#### पतद्भ्यानस्य माहात्म्यं मया वक्तुं न शक्यते । यः साध्यति जानाति सोस्माकमपि सम्मतः ॥ १६६ ॥

166. I cannot describe the grandeur of this contemplation. He who practises, knows. He becomes respected by me.

#### ध्यानादेव विजानाति विचित्रेक्षणसम्भवम् । त्राणिमादिगुणोपेता भवत्येव न संशयः ॥ १६७ ॥

167. By meditation one at once knows the wonderful effects of this Yoga (i.e., of the contemplation of the void); undoubtedly he attains the psychic powers, called animâ and laghimâ, etc.

#### राजयोगे। मयाख्यातः सर्वतन्त्रेषु गाेपितः। राजाधिराजयोगोऽयं कथयामि समासतः॥ १६८॥

168. Thus have I described the Râja Yoga, it is kept secret in all the Tantras; now I shall describe to you briefly the Râjâdhirâj Yoga.

The Râjâdhirâj Yoga.

#### स्वित्तकञ्चासनं कृत्वा सुमठे जन्तुवर्जिते । गुरुं संपूज्य यत्नेन ध्यानमेतत्समाचरेत् ॥ १६९ ॥

169. Sitting in the Swastikasana, in a beautiful monastery, free from all men and animals, having paid respects to his Guru, let the Yogi practise this contemplation.

#### निरास्टम्बं भवेज्जीवं श्चात्वा वेदान्तयुक्तितः। निरास्टम्बं मनः कृत्वा न किञ्चिचिन्तयेत्सुधीः॥ १७०॥

170. Knowing through the arguments of the Vedanta that the Jiva is independent and self-supported, let him make his mind also self-supported; and let him not contemplate anything else.

## पतद्वचानान्महासिद्धिभवत्येव न संशयः। वृत्तिहीनं मनः कृत्वा पूर्णेक्षपं स्वयं भवेत्॥ १७१॥

171. Undoubtedly, by this contemplation the highest success (mahâ-siddhi) is obtained, by making the mind functionless; he himself becomes perfectly Full.

#### साधयेत्सततं या वै स यागी विगतस्पृहः। ग्रहंनाम न केाप्यस्ति सर्वदात्मैव विद्यते॥ १७२॥

172. He who practises this always, is the real passionless Yogi, he never uses the word "I," but always finds himself full of âtman.

## की बन्धः कस्य वा मेक्षि एकं पश्येत्सदा हि सः। एतत्करोति या नित्यं स मुक्तो नात्र संशयः॥ १७३॥

173. What is bondage, what is emancipation? To him ever all is one; undoubtedly, he who practises this always, is the really emancipated.

स पव योगी सद्धकः सर्वलेकेषु पूजितः। ग्रहमस्मीति यन्मत्वा जीवात्मपरमात्मनेतः। ग्रहं त्वमेतदुभयं त्यक्वाखाडः विचिन्तयेत्। ग्रध्यारोपापवादाभ्यां यत्र सर्वं विलीयते। तद्बीजमाश्रयेद्योगी सर्वसंगविवर्जितः॥ १७४॥

174. He is the Yogi, he is the true devotee, he is worshipped in all the worlds, who contemplates the Jivâtmâ and the Pâramatmâ as related to each other as "I" and "Am," who renounces "I" and "thou" and contemplates the indivisible; the Yogi free from all attachment takes shelter of that contemplation in which, through the knowledge of superimposition and negation, all is dissolved.

#### मपरोशं चिदानन्दं पूर्णं त्यका भ्रमाकुलाः । परोक्षं चापरोक्षं च छत्वा मूढ़ा भ्रमन्ति वै ॥ १७५ ॥

175. Leaving that Brahma, who is manifest, who is knowledge, who is bliss, and who is absolute consciousness, the deluded wander about, vainly discussing the manifested and the unmanifested.

#### चराचरमिदं विश्वं परोक्षं यः करोति च। अपरोक्षं परं ब्रह्म त्यक्तं तस्मिन् प्रलीयते ॥ १७६॥

176. He who meditates on this movable and immovable universe, that is really unmanifest, but abandons the supreme Brahman—directly manifest—is verily absorbed in this universe.

#### श्चानकारणमञ्चानं यथा नेात्पद्यते भृष्टाम् । श्रभ्यासं कुरुते योगी सदा सङ्गविवर्जितम् ॥ १७७ ॥

177. The Yogi, free from all attachment, constantly exerts himself in keeping up this practice that leads to Gnosis, so that there may not be again the up-heaval of Ignorance.

#### सर्वेन्द्रियाणि संयम्य विषयेभ्यो विचक्षणः। विषयेभ्यः सुषुप्त्यैव तिष्ठेत्संगविवर्जितः॥ १७८॥

178. The wise one, by restraining all his senses from their objects, and being free from all company, remains in the midst of these objects, as if in deep sleep, *i.e.*, does not perceive them.

#### पवमभ्यसता नित्यं स्वप्रकाशं प्रकाशते । श्रोतुं बुद्धिसमर्थार्थं निवर्तन्ते गुरागिरः । तदभ्यासवशादेकं स्वता ज्ञानं प्रवर्तते ॥ १७९ ॥

179. Thus constantly practising the Self-luminous becomes manifest: here end all the teachings of the Guru, (they can help the student no further).

Henceforth he must help himself, they can no more increase his reason or power, henceforth by the mere force of his own practice he must gain the Gnosis.

## यते। वाचे। निवर्तन्ते ग्रप्राप्य मनसा सह। साधनादमळं ज्ञानं स्वयं स्फुरति तद्भ्रुवम्॥ १८०॥

180. That Gnosis from which the speech and mind turn back baffled, is only to be obtained through practice; for then this pure Gnosis bursts forth of itself.

#### हठं विना राजयोगी राजयोगं विना हठः। तस्मात्प्रवर्तते योगी हठे सद्गुरुमार्गतः॥ १८१॥

181. The Hatha Yoga cannot be obtained without the Râja Yoga, nor can the Râja Yoga be attained without the Hatha Yoga. Therefore, let the Yogi first learn the Hatha Yoga from the instructions of the wise Guru.

## स्थिते देहे जीवति च यागं न श्रियते भृशम्। इन्द्रियार्थीपभागेषु स जीवति न संशयः॥ १८२॥

182. He who, while living in this physical body, does not practise Yoga, is living merely for the sake of sensual enjoyments.

## ग्रभ्यासपाकपर्यन्तं मितान्नं स्मरणं भवेत् ग्रनाथा साधनं धीमान् कर्तुं पारयतीहन ॥ १८३ ॥

183. From the time he begins till the time he gains perfect mastery, let the Ycgi eat moderately and abstemiously, otherwise, however clever, he cannot gain success.

मतीवसाधुसंलापावदेत् संसदिबुद्धिमान् । करोति पिण्डरक्षार्थं बह्वालापविवर्जितः । स्यज्यते सञ्ज्ञं सर्वेथा स्यज्यते भृशम् । ग्रम्था न लभेन्मुक्तिं सत्यं सत्यं मयोदितम् ॥ १८४॥

184. The wise Yogi in an assembly should utter words of highest good, but should not talk much: he eats a little to keep up his physical frame; let him renounce the company of men, let him renounce the company of men, verily, let him renounce all company: otherwise he cannot attain mukti (salvation); verily, I tell you the truth.

गुप्त्यैव कियतेऽभ्यासः संगं त्यका तदन्तरे । व्यवहाराय कर्तव्या बाह्ये संगानुरागतः । स्वे स्वे कर्मीण वर्ते ते सर्वे ते कर्मसम्भवाः । निमित्तमात्रं करणे न देशिस्ति कदाचन ॥ १८५॥ 185. Let him practise this in secrecy, free from the company of men, in a retired place. For the sake of appearances, he should remain in society, but should not have his heart in it. He should not renounce the duties of his profession, caste or rank; but let him perform these merely, as an instrument of the Lord, without any thought of the event. By thus doing there is no sin.

## पवं निश्चित्य सुधिया गृहस्थोपि यदाचरेत्। तदा सिद्धिमवाप्नोति नात्र कार्या विचारणा॥ १८६॥

186. Even the house-holder (grihastha), by wisely following this method, may obtain success, there is no doubt of it.

पापपुण्यविनिमु कः परित्यकाङ्गसाधकः । या भवेत्स विमुक्तः स्याद् गृहै तिष्ठन्सदा गृही । न पापपुण्यैर्लि प्येत यागयुक्तो सदा गृही । कुर्वन्नपि तदा पापान्स्वकार्ये लेकसंग्रहे ॥ १८७ ॥

187. Remaining in the midst of the family, always doing the duties of the house-holder, he who is free from merits and demerits, and has restrained his senses, attains salvation. The house-holder practising Yoga is not touched by sins, if to protect mankind he does any sin, he is not polluted by it.

The Mantra में दें हों सी

## ग्रधुना संप्रवक्ष्यामि मन्त्रसाधनमुत्तमम् । पेहिकामुष्मिकसुखं येन स्यादविरीधतः ॥ १८८॥

188. Now I shall tell you the best of practices, the japa of mantra: from this, one gains happiness in this as well in the world beyond this.

## यस्मिन्मन्त्रे वरे ज्ञाते यागसिद्धिभवेत्सळु । यागेन साधकेन्द्रस्य सर्वेश्वयेसुखप्रदा ॥ १८९ ॥

189. By knowing this highest of the mantras, the Yogi certainly attains success (siddhi): this gives all power and pleasure to the one-pointed Yogi.

#### मूळाधारेस्ति यत्पद्मं चतुर्देलसमन्वितम् । तन्मध्ये वाग्भवं बीजं विस्फुरन्तं तडित्प्रभम् ॥ १९०॥

190. In the four-petalled Mulâdhâr lotus is the bîja of speech, brilliant as lightning (i.e., the syllable aim.)

हृद्ये कामबीजंतु बन्ध्ककुसुमप्रभम् । बाह्यरिवन्दे राकधाख्यं चन्द्रकोटिसमप्रभम् ॥ बीजवयमिदं गेप्यं भुक्तिमुक्तिफलप्रदम् । पतनमन्वत्रयं योगी साधयेत्सिहिसाधकः ॥ १९१ ॥ 191. In the heart is the bija of love, beautiful as the bandhuk flower ( klim.) In the space between the two eyebrows (i.e., in the Ajña lotus,) is the bija of Sakti ( strim), brilliant as tens of millions of moons. These three seeds should be kept secret—they give enjoyment and emancipation. Let the Yogi repeat these three mantras and try to attain success.

(N. B.—The mystical names of these bîja mantras are not given in the text. The whole mantra is Om, aim, klim, strîm.

## पतन्मन्त्रं गुरोलेब्स्वा न दुतं न विलम्बितम्। ग्रक्षराक्षरसन्धानं निःसन्दिग्धमना जपेत्॥ १९२॥

192. Let him learn this mantra from his Guru, let him repeat it neither too fast nor too slowly, keeping the mind free from all doubts, and understanding the mystic relation between the letters of the mantra.

## तद्गतश्चैकचित्तश्च शास्त्रोक्तविधिना सुधीः । दैव्यास्तु पुरते। छक्ष**ं हुत्वा छक्षत्रयं जपेत् ॥ १**९३॥

193. The wise Yogi, intently fixing his attention on this mantra, performing all the duties peculiar to his caste, should perform one hundred thousand homs (fire sacrifices,) and then repeat this mantra three hundred thousand times in the presence of the Goddess Tripura.

## करवीरप्रसूनन्तु गुड़क्षीराज्यसंयुतम् । कुण्डे योन्याकृते घीमाञ्जपान्ते जुहुयात्सुधीः॥ १९४॥

194. At the end of this sacred repetition (japa), let the wise Yogi again perform hom, in a triangular hollow, with sugar, milk, butter and the flower of karavi (oleander).

## अनुष्टाने कृते धीमान्पूर्वसेवा कृता भवेत्। तता ददाति कामान्वे देवी त्रिपुरभैरवी॥ १९५॥

195. By this performance of Homa-Japa-Homa, the Goddess Tripura Bhairavi, who has been propitiated by the above mantra, becomes pleased, and grants all the desires of the Yogi.

## गुरुं सन्तेष्य विधिवल्लब्बा मन्त्रवरे।त्तमम् । ग्रनेन विधिना युक्तो मन्द्रभाग्योऽपि सिद्धचति ॥ १९६ ॥

196. Having satisfied the Guru and having received this highest of mantras, in the proper way, and performing its repetition in the way laid down, with mind concentrated, even the most heavy-burdened with past Karmas attains success.

#### लक्षमेकं जपेद्यस्तु साधको विजितेन्द्रियः। दर्शनात्तस्य क्षुभ्यन्ते योषिता मदनातुराः॥ पतन्ति साधकस्याग्रे निर्लेजा भयवर्जिताः॥ १९७॥

197. The Yogi, who having controlled his senses, repeats this mantra one hundred thousand times, gains the power of attracting others.

जप्ते न चेद्ब्रिलक्षे ग ये यस्मिन्विषये स्थिताः । ग्रागच्छन्ति यथातीर्थं विमुक्तकुलविग्रहाः ॥ दद्ति तस्य सर्वस्वं तस्यैव च वशे स्थिताः ॥ १९८ ॥

198. By repeating it two lacs of times he can control all persons—they come to him as freely, as women go to a pilgrimage. They give him all that they possess, and remain always under his control.

#### त्रिभिर्छक्षे स्तथाजप्ते भण्डलीकाः समण्डलाः । वशमायान्ति ते सर्वे नात्र कार्या विचारणा ॥१९९॥

199. By repeating this mantra three lacs of times, all the deities presiding over the spheres as well as the spheres, are brought under his dominion.

षडभिर्छक्षैर्महीपाछं सभृत्यबलवाहनम् ॥ २००॥

200. By repeating this six lacs of times, he becomes the vehicle of power—yea, the protector of the world—surrounded by servants.

## लक्षे द्वादशिभर्जतेर्यक्षरक्षोरगेश्वराः। वशमायान्ति ते सर्वे ग्राज्ञां कुर्वन्ति नित्यशः॥ २०१॥

201. By repeating this twelve lacs of times, the lords of Yakshas, Râkshas and the Nâgas come under his control; all obey his command constantly.

त्रिपञ्चलक्षजप्तैस्तु साधकेन्द्रस्य धीमतः। सिद्धविद्याधराश्चे व गन्धर्वाप्सरसांगगाः॥ वशमायान्ति ते सर्वे नात्र कार्या विचारगा। हठाच्छुवणविज्ञानं सर्वज्ञत्वं प्रजायते॥ २०२॥

202. By repeating this fifteen lacs of times, the Siddhas, the Viddyâdharâs, the Gandharvas, the Apsarâs come under the control of the Yogi. There is no doubt of it. He attains immediately the knowledge of all audition and thus all-knowinghood.

तथाष्टादशभिरुक्षे देंहेनानेन साधकः । उत्तिष्ठेनमेदिनों त्यका दिव्यदेहस्तु जायते ॥ भ्रमते स्वेच्छ्या लोके छिद्रां पश्यति मेदिनीम् ॥ २०३ ॥

203. By repeating this eighteen lacs of times, he, in this body, can rise from the ground: he attains verily the luminous body; he goes all over

the universe, wherever he likes; he sees the pores of the earth, i.e., he sees the interspaces and the molecules of this solid earth.

अष्टाविंदातिभिर्लक्षे विद्याधरपतिभवेत्। साधकस्तु भवेद्धीमान्कामक्रपे। महाबलः॥ त्रिंदाल्लक्षे स्तथाजसिर्षद्वाविष्णुसमा भवेत्। रुद्रत्वं षष्टिभिर्लक्षे रमरत्वमशीतिभिः॥ कोट्ये कया महायोगी लीयते परमे पदे। साधकस्तु भवेद्योगी त्रे लेक्ये सोऽतिदुर्लभः॥ २०४॥

204. By repeating this 28 lacs of times, he becomes the lord of the Viddyâdharâs, the wise Yogi becomes kâma-rûpi (i.e., can assume whatever form he desires.) By repeating these thirty lacs of times he becomes equal to Brahmâ and Vishnu. He becomes a Rudra, by sixty lac repetitions, by eighty lac repetitions he becomes all-enjoyer, by repeating one tens of millions of times, the great Yogi is absorbed in the Param Brahman. Such a practitioner is hardly to be found throughout the three worlds.

त्रिपुरे त्रिपुरन्त्वेकं शिवं परमकारणम् । ग्रक्षयं तत्पदं शान्तमप्रमेयमनामयम् ॥ लभतेऽसा न सन्देहा धीमान्सर्वमभीष्सितम् ॥ २०५॥

205. O Goddess! Shiva, the destroyer of Tripura, is the One first and the Highest cause. The wise attains Him, who is unchanging, undecaying, all peace, immeasureable and free from all ills—the Highest Goal.

शिवविद्या महाविद्या गुप्ता चाग्रे महेश्वरी । मद्भाषितमिदं शास्त्रंगीपनीयमते। बुधैः ॥ २०६॥

206. O great Goddess! this science of Shiva is a great science (mâhâvidyd), it had always been kept secret. Therefore, this science revealed by me, the wise should keep secret.

हडविद्या परंगाच्या यागिना सिद्धिमिच्छता । भवेद्वीर्यवती गुप्ता निर्वीर्या च प्रकाशिता ॥ २०७ ॥

207. The Yogf, desirous of success, should keep the Hatha Yoga as a great secret. It becomes fruitful while kept secret, revealed it loses its power.

य इदं पठते नित्यमाद्योपान्तं विचक्षणः। यागसिद्धिभवेत्तस्य क्रमेणैव न संशयः॥ समोक्षं लभते धीमान्य इदं नित्यमर्चयेत्॥ २०८॥

208. The wise one, who reads it daily from beginning to end, undoubtedly, gradually obtains success in Yoga. He attains emancipation who honors it daily.

## मोक्षार्थिभ्यश्च सर्वेभ्यः साधुभ्यः श्रावयेद्पि । क्रियायुक्तस्य सिद्धिः स्वादिक्रयस्य कथम्भवेत् ॥ २०९ ॥

209. Let this science be recited to all holy men, who desire emancipation. By practice success is obtained, without it how can success follow.

तसात्क्रियाविधानेन कर्तव्या योगिपुंगवैः । यद्दच्छालाभसन्तुष्टः सन्त्यक्वान्तरसंज्ञकः ॥ गृहस्पश्चाप्यनासक्तः स मुक्तो येगसाधनात् ॥ २१० ॥

210. Therefore, the Yogis should perform Yoga according to the rules of practice. He who is contented with what he gets, who restrains his senses, being a house-holder, who is not absorbed in the house-hold duties, certainly attains emancipation by the practice of Yoga.

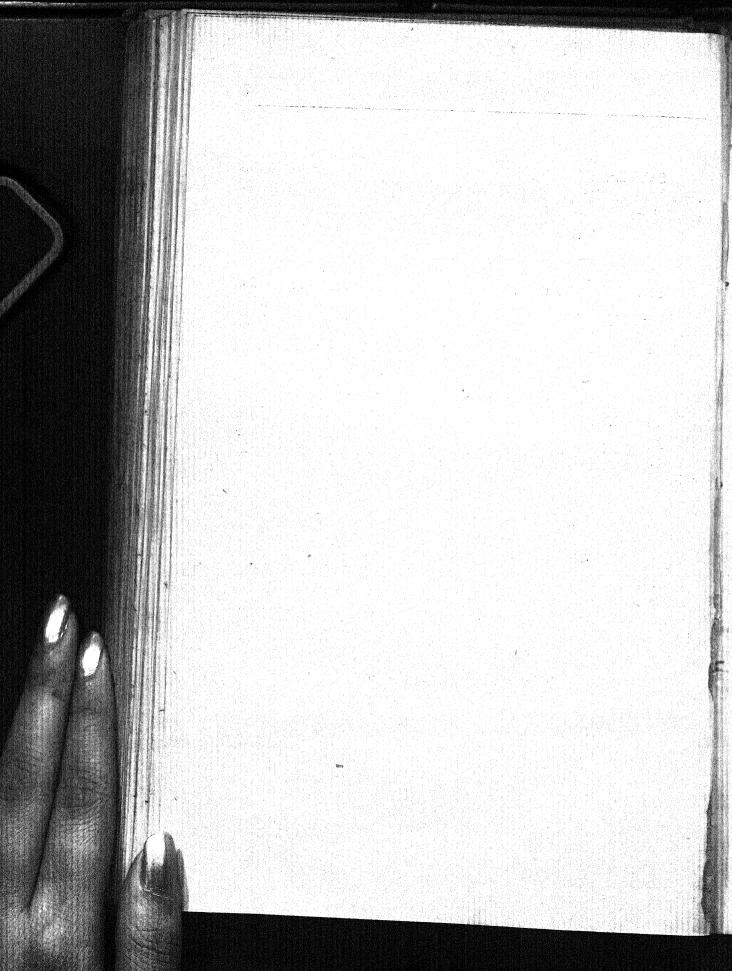
## गृहस्थानां भवेत्सिद्धिरीश्वराणां जपेन वै। यागिकयाभियुक्तानां तस्मात्संयतते गृही ॥ २११ ॥

211. Even the lordly house-holders obtain success by japa, if they perform the duties of Yoga properly. Let, therefore, a house-holder also exert in Yoga (his wealth and condition of life are no obstacles in this.)

गेहे स्थित्वा पुत्रदारादिपूर्णः सङ्गं त्यक्वा चान्तरे योगमार्गे। सिद्धेरिचह्नं वीक्ष्य पश्चाद् गृहस्थः क्रीडेत्सा वै मम्मतं साधियत्वा॥ २१२॥

212. Living in the house amidst wife and children, but being free from attachments to them, practising Yoga in secrecy, a house-holder even finds marks of success (slowly crowning his efforts), and thus following this teaching of mine, he ever lives in blissful happiness.

इति श्रीशिवसंहितायां हरगैारीसंवादे येागशास्त्रे पंचमः पटलः समाप्तः ॥ ५ ॥ शुभम् ॥



# GHERANDA SAMHITA

RAI BAHADUR SRISA CHANDRA VASU

PUBLISHED BY

the pâṇini office, bhuvaneśwari âsrama, bahadurganj,

Allababad

PRINTED BY APURVA KRISHNA BOSE, AT THE INDIAN PRESS.
1914



## TABLE OF CONTENTS.

T MOSCHET						1	PAGE.
ON THE TRAINING OF THE				The Vajrasana, c	r the	Adamant	7.30.74
PHYSICAL	Posture		* 1 m				
			Page,	The Swastikasana	•••	•	14
Salutation			1	The Simhasana	***	***	14
The Seven Exercises			2	The Gomukhâsana	***	***	14
The Six Purificatory Pr	ocesses		3	The Vîrâsana	•••	•••	14
The Four Internal Dhat	ıtis		8	The Dhanurasana	•••	***	15
Antar-Dhauti	,		3	The Mritasana	•••	•••	15
Vâtasâra-Dhauti			4	The Guptasana	•••	•••	15
Vârisâra-Dhauti			4	The Matsyasana	•••	***	15
Agnisâra, or Fire Purifi			4	The Matsyendrâsaı	***	•••	15
Bahiskrita-Dhauti	Caulon	***		The Paschimottana	la	•••	16
Danta dhauti, or Teeth	···	***	5	The Gorakshâsana		•••	16
Danta-Mula-Dhauti			5	The Utkatásana		•••	16
		***	6	The Sankatasana		•••	16
Jivhá Sodhana, or Tong	10-1)nauti	***	6	The Mayûrâsana	•••	•••	17
Karna-Dhauti, or Ear-Cl	eaning	***	7	The Kukutasana	***	•••	17
	••	•••	7	The Kûrmâsana	•••	•••	17
	••	•••	7	The Uttana Kûrmâs	•••	•••	17
	•••	•••	7	The Manual Aurmas	ana		17
Vastra-Dhauti			8	The Manuukasana	•••		18
Mula Sodhana, or Purific	ation of	the		The Uttana Manduk	(ásana		18
	•••	***	8	The Vrikshásana		• • • •	18
	•		8	The Garudásana	•••		18
	••		9	The Vrishasana			18
	•	• • •	9	The Salabhasana			19
	••		9	The Makarasana	• • •	***	19
End of Basti-Karma .			9	The Ushtrásana			19
		•••	9	The Bhujangasana	116		19
Laukikî-Yoga			10	The Yogasana		•••	19
Trātaka, or Gazing			10				10
Kapálabháti			10	THIRD	LESSON.		
Vâma-Krama			11	On Mudrâs			
Vyūt-Krama			11	The Advantages	of Pra		20
Sit-Krama			11	Mudrās	电阻分解电流电流 化烷	ctising	
End of the First Lesson			11	Mahâmudrâ	•••	•••	20
		•••	••	Its Benefits		***	21
SECOND LESS				Nabho Mudrâ	**4	***	21
The Asanas, or Postures	•		12	Uddîyâna-Bandha	***	•••	21
Different Kinds of Postur			12	Tall to	•••	•••	21 '
The Siddhasana			13	7.44	***	***	21
The Padmasana			13	I+- D 0/	•••	•••	22
The Bhadrasana		•••			•••	4.64	22
The Mulets as ma		••	13	Mûlabandha			99

			PAGE.	네이나 보다 이번 이번 시간에 보지 않다면 하는 없었다.		
Mahabandha	***		23	FOURTH LESSON.		
Its Benefits	•••		23	Pratyâhâra, or Restraining the	Mind	1 30
Mahâvedha	•••		23	FIFTH LESSON.		
Its Benefits			23	Prāṇāyāma, or Restraint of Bre	ath	37
Khecharî Mudrâ			24	Place		
Its Benefits			24	Time	•••	-
Viparîtakarani			25	Six Seasons	•••	
Its Benefits			25	The Experiencing of Seasons	•••	
Yonimudrâ	•••		26	Moderation of Diet	***	
Its Benefits	111	•••	26	Prohibited Foods	•••	
Vajroni Mudrâ			27	Purification of Nadis	•••	42
Its Benefits	•••		27	Kinds of Kumbhaka	•••	44
Sakti Châlanî			27	Sahita	***	44
Its Benefits			28	Sûryabheda-Kumbhaka	•••	46
Tadâgi-Mudrâ			29	Tta Donosta	•••	
Manduki-Mudra			29	The Varme	•••	46
Its Benefits	•		29	Their Seate	•••	46
Śâmbhavî-Mudrâ			29	TTEE	***	46
Its Benefits			29	C11-11	•••	47
The Five Dhâranâ-N			30	Phaetnile	•••	48
Pârthivî			30	Bhrâmarî (or Beetle-Droning E	••••	48
Its Benefits			30	bhaka)		
Âmbhasî			31	Marchha	***	49
Its Benefits			31	Kevelî	•••	49
âgneyî		•••	31 31	SIXTH LESSON.	•••	50
Its Benefits			32	Dhrêne Vees		
Vâyavî		•••	32	Sthale Dhasne	•••	<b>52</b>
Its Benefits	•••	•••	32 32	Anothen Duccour	•••	52
Âkâsî Dhâranâ		•••	32 32	The relative was a second of the second of t	•••	58
Its Benefits	•••			Anothon Danagan	•••	54
Aśvinî-Mudrâ	***	***	33 33		•••	54
Its Benefits		•••		Sûkshma Dhyâna	•••	54
Påśinî-Mudrâ			33 33	SEVENTH LESSON.		
Its Benefits		•••		Samâdhi Yoga	•••	56
Kâkî-Mudrâ	•••	•••	33	Dhyâna-Yoga Samâdhi	•••	57
Its Benefits	***	•••	33	Nâda-Yoga Samâdhi	•••	57
Mâtanginî-Mudrâ		***	34	Rasânanda Yoga Samâdhi	•••	57
Its Benefits	<b>***</b>		34	Laya-Sidddhi Yoga Samâdhi	••• ,	58
Bhujanginî-Mudrâ	***	•••	34	Bhakti Yoga Samadhi	•••	58
Its Benefits	•••	•••	34	Râja-Yoga Samâdhi	•••	58
The Benefits of Mudi	 .Aa	•••	35	Praise of Samadhi	***	58
THE Deponds of MIGH	45	•••	35	The end		59

## FOREWORD.

Gheranda Sanhitâ is a Tântrika work, treating of Hatha-Yoga. It consists of a dialogue between the sage Gheranda and an enquirer called Chanda Kâpâli. The book is divided into seven Lessons or Chapters and comprises, in all, some three hundred and fifty verses. It closely follows in the foot-steps of the famous treatise on Hatha-Yoga, known as Hatha-Yoga Pradîpikâ. In fact, a large number of verses of Gheranda Sanhitâ correspond verbatim with those of the Pradîpikâ. It may, therefore, be presumed that one has borrowed from the other, or both have drawn from a common source.

The book teaches Yoga under seven heads or Sâdhanas. The first gives directions for the purification of the Body (inside and out). The second relates to Postures, the third to Mudrâs, the fourth to Pratyâhâra, the fifth to Prânâyâma, the sixth to Dhyâna, and the seventh to Samâdhi. These are taught successively—a chapter being devoted to each (see Ch. I. v. 9-10-11).

The theory of Hatha-Yoga, to put it broadly, is that concentration or Samadhi can be attained by purification of the physical body and certain physical exercises. The relation between physical shell (ghata) and mind is so complete and subtle, and their inter-action is so curious and so much enveloped in mystery, that it is not strange that Hatha-Yogis should have imagined that certain physical training will induce certain mental transformations.

Another explanation—and a later one—is that Hatha-Yoga means the Yoga or union between ha (3) and tha (3); the (3) meaning the sun; and (3) the moon; or the union of the Prâna and the Apâna Vâyus. This is also a physical process carried to a higher plane.

The first question, which an unprejudiced enquirer will naturally put, after perusing this book, will be, are all these things possible? and do these practices produce the result attributed to them?

As to the possibility of these practices, there can be no doubt. They do not violate any anatomical or physiological facts. The practices, some of them at least, may appear revolting and

disgusting, but they are not per se impossible. Moreover, many of my readers may have come across persons who can practically illustrate these. Such persons are by no means rare in India. Every place of pilgrimage, such as Benares and Allahabad, contains several of them, in various stages of progress. My own Guru showed me and all his visitors at Allahabad and Meerut several of these processes, and taught some people how to do them themselves. The difficult processes, such as Vâri-Sâra (Ch. I. 17), Agni-Sâra (I. 20), Danda-Dhauti (I. 37), Vâsa-Dhauti (I. 40), &c., were all shown by him; so also the various Vastis, Neti, Asanas, &c. Many of these may be classified as gymnastic exercises; their performers need not always be holy or saint-like personages. Several jugglers have been known to perform various Asanas and Mudras, and earn their livelihood by showing them to the public. For persons whose muscles have become stiffened and the bones hardened by age, the acquirement of several of these postures, &c., is next to impossible; and it is better that they should not court failure or disappointment by attempting these at an advanced age. But Prânâyâma (regulation of breath), Dhâranâ and Dhyâna are possible for all.

As to the utility of these processes, genuine doubts may be entertained. Many of them may appear puerile, and, if not positively injurious, at least, useless. Although it is not possible within the short space at my command, to give the rationale of all these practices, and to justify them to a doubting public, I shall briefly illustrate the advantages of some of them. Thus, to begin with Vâta-sâra (I. 15). It is the process of filling the stomach with air, and expelling the wind through the posterior passage. The greatest duct or canal in the human body is the alimentary canal, beginning with the œsophagus (throat) and ending with the rectum. It is some twenty-six feet in length. This great drain contains all the rubbish of the body. Nature periodically cleanses it. Yoga practice makes that cleansing thorough and voluntary. If the cleansing is incomplete, then the fœtid matters putrify in the stomach and intestines, and generate noxious and deleterious gases which cause diseases. Now Vata-sara by passing a current of air through the canal, causes the oxidation of the fætid products of the body; and thus conduces to health, and increases digestion. In fact, it gives a tone to the whole system. Similarly, Vâri-sârais flushing the canal with water, instead of air. It thoroughly purges

the whole canal; and does the same work as an aperient or a purgative, but with ten times more efficacy and without the injurious effects of these drugs. A person, knowing Vâtasâra and Vârisâra, stands in no need of purgatives: the same may be said of Bahiskrita Dhauti (I. 22). By Agnisâra (I. 20), the nerves and muscles of the stomach are brought under the control of volition; and by the gentle shaking of the stomach and the intestines, these organs lose their lethargy, and act with greater vigour. The washing taught in I. 23, 24, is a little dangerous, and may lead to prolapsus, and, a person who can do Vâri Sâra need not do this. The advantages of cleaning the teeth and the tongue are obvious, and, need not be dilated upon. The lengthening of the tongue (I. 32) is necessary for performing hybernation. In doing this, man but imitates the lower creation, like frogs, &c., who in hybernating turn their tongues upward, closing the respiratory passage. Perhaps, the most interesting of all Dhautis is the Vasa-Dhauti (I. 41), which has led unobservant persons to the belief that the Yogis can bring out the intestines by the mouth, wash them, and then swallowing them again place them in their proper position. This Dhauti is, however, a very simple process, and by so doing the mucus, phlegm, &c., adhering to the sides of the alimentary canal are removed. Water and air could not remove these viscid substances that stick to the sides of the canal.

The Neti, an easy process, clears the nostrils; and cures the tendency or predisposition to cold and catarrh. The Kapâlabhâti (I. 55) is a means of cleansing the frontal sinus, said to be the seat of Intelligence. This hollow cannot be directly reached from the outside, but by this process of Kapâlbhâti, the nerves surrounding it and spreading over the fore-head are brought into play and invigorated.

The various Asanas taught in Chapter II are gymnastic exercises, good for general health and peace of mind, and calming of passions. The thirty-two Asanas taught in this book are not all of equal efficacy or importance. Padmasana is generally approved by all. The others may be practised occasionally for variation and recreation. Some of these postures help in checking animal passions by causing atrophy of the nerves of particular places. Others by straining and stretching of certain muscles create a pleasant sensation of strength and refreshment. The Asanas are antidotes to the sedentary contemplation of Yoga—a habit

which may otherwise lead to mental hallucinations and nervous disorders.

The Mudrâs are similar to Asanas in their action and efficacy. The gazing taught in some of these induces hypnotic sleep; and the Bandhas, by closing all the exits for air, produce a tension within the system, generating thereby a sort of electric current or force, called Kundalini Sakti. It is this Sakti which is the help-mate of the Yogis in performing their wonders. The Khechari Mudrâ (III. 25-27) causes levitation of the body. That levitation is possible has now been established beyond doubt. What the particular conditions are, under which this takes place, has not yet been fully investigated by Western Science; but that the restraining of breath is one of these conditions may be said to be an undoubted truth. The Saktichâlana is a mysterious process, and until a person practically realises it, he can hardly believe it. The Mudrâs are mixed physical and mental processes, a bridge between Asanas and Pratyâhâra.

The subject of Pratyâhâra is treated in Chapter IV in five slokas. It is the process of restraining the mind from wandering, and restricting it to a fixed idea. All the five senses must be controlled, and they should not be allowed to divert the attention.

Prânâyâma is the Hatha-Yoga par excellence. dangerous when practised without the supervision of a competent teacher, as it is useful when practised under his supervision. To quote the words of a great authority on this subject: "By practising it according to rule, all diseases are destroyed; but by doing so irregularly, all diseases are generated, such as hiccough, asthma, cough, head-ache, ear-ache, diseases of the eye, &c." A practical Guru is absolutely necessary to teach Prânâyâma: the directions given in this book are useful as subsidiary rules. Many mistakes and dangers will, however, be warded off by a strict adherence to these rules. The place—a small and solitary cell; the time spring and autumn; the food-light and satwika; these are some of the important preliminaries. Over-exertion, fasting, &c., should be avoided (V. 30.) This shows clearly that Hatha-Yoga is not to be confounded with asceticism. It is far from that. As the training of an athlete is not asceticism; so that of a Hatha-Yogi is far from being so. True, celibacy is a necessary condition for both, but then that alone does not constitute asceticism. The directions regarding food are peculiar for the people of Bengal, the author

of this treatise being apparently a Vaishnava of Bengal. For other countries and persons, these directions may not be applicable in their entirety. But animal food, intoxicating liquors, tobacco, and drugs are strictly prohibited for all climes.

There are three parts of Pranayama: - Puraka or drawing in of the breath; Kumbhaka or retaining the breath; and Rechaka or expelling the breath. The proportion of these should be 1: 4: 2, i.e., if Pûraka takes 12 seconds, Kumbhaka should be 48 seconds, and Rechaka 24 seconds. The ratio being kept the same, the period of retention, &c., may be increased ad infinitum. The beginner should proceed cautiously, and should not increase the periods of 16: 64: 32 seconds. He should carefully note the various mental and physical changes going on in his system while practising it. Perspiration should be wiped off with a dry towel: nor should he be afraid when he begins to feel a sort of quiver all over the body. Sometimes he may be jerked off his seat, sometimes he may involuntarily jump about the room like a frog. should not frighten him. Sometimes there may be no physical manifestations, but mental reactions. He may hear noises, see visions, smell strange odours, or taste delightful delicacies. These are for the most part hallucinations, indicating an excited state of the nervous system. These will soon go off of themselves when not attended to. But flashes of truth will also illumine his heart now and then. Sometimes in the Chidákása, he may see reflected distant scenes and events, thoughts of persons will become visible to him; and he himself may leave his body and be carried in space with incalculable velocity. All these symptoms accompany Prânâyâma. The Guru must always be near at hand to help and control; for otherwise insanity and not clairvoyance may be the outcome of all this. These are the results of higher stages of Prânâyâma. But every person may practise this for two or three minutes, and experience its beneficial results on his own body. Petty disorders, like head-ache, stomach-ache, chill before fever, weariness of body and mind will vanish instantaneously by performing two or three Kumbhakas. Some persons are born with the faculty of performing Prânâyâma-Swedenbourg was a living example of this in the West. All persons unconsciously perform Pranayama when absorbed in deep thinking.

The ten Vâyus (V. 60) are the various nervous forces or currents of the human body.

The various sorts of Kumbhakas taught in Chapter V do not require much elucidation. The Bhrâmarî Kumbhaka (V. 77), however, is a little peculiar. It leads one to hear the various sounds called Anâhata. These sounds are said to be caused within the body by the rushing of the blood through the arteries and veins. The fixing of mind on these sounds soon produces trance.

Dhyâna and Samâdhi are purely mental processes. Fixity and one-pointedness of attention produce trance. The experiments of hypnotism prove this. To fix the mind on one idea produces exaltation of mental faculties.

S. C. V.



# THE GHERANDA SAMHITA

#### LESSON FIRST

ON THE TRAINING OF THE PHYSICAL BODY.

#### SALUTATION.

I bow to that Lord Primeval who taught in the beginning the science of the Training in Hardiness (Hatha Yoga)—a science that stands out as the first rung on the ladder that leads to the supreme heights of Royal Training (Raja Yoga).

Note.—The Training of the body is the first step to the training of the mind. A healthy mind can exist only in a healthy body. Hence the Hatha Yoga or training of the body is the first step to the training of the mind or Raja Yoga. Hatha may be translated as "hard" or the training of or in Hardiness. Raja in this connection may be translated as royal or softness, or training in royal graces or mental discipline.

# घटस्थयोगकथनम् ।

एकदा चण्डकापालिर्गत्वा घेरण्डकृष्टिरम् । प्रणम्य विनयाद्भक्त्या घेरण्डं परिपृच्छति ॥ १॥

1. Once Chanda Kâpâli going to the cottage of Gheranda saluted him with reverence and devotion.

श्रीचण्डकापालिस्वाच— घटस्ययागं 'यागेश तत्वज्ञानस्य कारणम्। इदानीं श्रोतुमिच्छामि यागेश्वर वद प्रभा॥२॥

Chanda Kâpâli said :-

2. O Master of Yoga! O best of the Yogins! O Lord! I wish now to learn the Physical Discipline (Yoga), which leads to the knowledge of truth (or Tattva-jñana).

घेरण्ड उवाच— साचु साचु महाबाहे। यन्मान्त्वं परिपृच्छिस । कथयामि हि ते वत्स सावधानावधारय॥३॥

#### GHERAŅŅA REPLIED.

3. Well asked, indeed, O mighty armed, I shall tell thee, O child, what thou askest me. Attend to it with diligence.

# नास्ति मायासमः पाशो नास्ति यागात्परं बलम् । नास्तिज्ञानात्परा बन्धुर्नाहङ्कारात् परा रिपुः॥ ४॥

4. There are no fetters like those of Illusion (Mâyâ), no strength like that which comes from discipline (Yoga), there is no friend higher than knowledge (Jñâna), and no greater enemy than Egoism (Ahankâra).

# ग्रभ्यासात्कादिवर्णानि यथा शास्त्राणि बेाधयेत्। तथा येगं समासाद्य तस्वज्ञानञ्च लभ्यते॥ ५॥

5. As by learning the alphabets one can, through practice, master all the sciences, so by thoroughly practising first the (physical) training, one acquires the Knowledge of the True.

# सुकृतैदुष्कृतैः कार्येर्जायते प्राणिनां घटः। घटादुत्पद्यते कर्म घटियन्त्रं यथा भ्रमेत्॥६॥

6. On account of good and bad deeds, the bodies of all animated beings are produced, and the bodies give rise to works (Karma which leads to rebirth) and thus the circle is continued like that of a Persian Wheel.

# ऊर्ध्वाधा भ्रमते यद्वद्विटयन्त्रं गवां वशात्। तद्वत्कर्मवशाज्जीवा भ्रमते जन्ममृत्युभिः॥७॥

7. As the Persian Wheel in drawing water from a well goes up and down, moved by the bullocks (filling and exhausting the buckets again and again), so the soul passes through life and death moved by its Deeds.

# ग्रामकुस्भ इवास्मस्था जीर्यमाणः सदा घटः। यागानलेन संदद्य घटशुद्धिं समाचरेत्॥८॥

8. Like unto an unbaked earthen pot thrown in water, the body is soon decayed (in this world). Bake it hard in the fire of Training in order to strengthen and purify the body.

### ग्रथ सप्तसाधनम् । शोधनं हढता चैव स्थैर्य्यं घैर्यञ्च लाघवम् । प्रत्यक्षञ्च निर्लिप्तञ्च घटस्य सप्तसाधनम् ॥ ९ ॥

#### THE SEVEN EXERCISES.

9. The seven exercises which appertain to this Training of the body are the following:—Purificatory, strengthening, steadying, calming, and those leading to lightness, perception, and isolation.

अथ सप्तसाधनलक्षणम् । षट्कमेणां शोधनञ्च ग्रासनेन भवेद्ह्वम् । मुद्रया स्थिरता चैव प्रत्याहारेण श्रीरता॥१०॥ प्राणायामाञ्जाघवञ्च ध्यानात्प्रत्यक्षमात्मनि । समाधिना निलिप्तञ्च मुक्तिरेव न संशयः॥११॥

10—11. 1st.—The purification is acquired by the regular performance of six practices (to be mentioned shortly); 2nd—Asana or posture gives Driddhatâ or strength; 3rd—Mudrâ gives Sthiratâ or steadiness; 4th—Pratyâhâra gives Dhairyatâ or calmness; 5th—Prâṇâyâma gives lightness or Laghina; 6th—Dhyâna gives perception (Pratyakshatwa) of Self; and 7th—Samâdhi gives isolation (Nirliptatâ), which is verily the Freedom.

### त्रथ शोधनम् । धाति विस्तिस्तथा नेतिलौलिकी त्राठकं तथा। कपालमातिइचैतानि षट्करमीणि समाचरेत्॥ १२॥

THE SIX PURIFICATORY PROCESSES.

12. (1) Dhauti; (2) Basti; (3) Neti; (4) Laukiki; (5) Trâţaka; (6) Kapâlabhâti are the Shatkarmas or six practices, known as Śâdhana.

#### Part I.

### त्रथ धेातिः । ग्रन्तर्धेतिर्द्न्तधेातिर्द्द्धेतिम् लशोधनम् । धेातिं चतुर्विधां कृत्वा घटं कुर्वन्तु निर्मलम् ॥ १३ ॥

THE FOUR INTERNAL DHAUTIS.

13. The Dhautis are of four kinds, and they clear away the impurities of the body. They are:—(a) Antardhauti (internal washing); (b) Dantadhauti (cleaning the teeth); (c) Hriddhauti (cleaning the heart); (d) Mulashodhana (cleaning the rectum).

### श्रथ ग्रन्तर्धीतिः । वातसारं वारिसारं विह्नसारं बहिष्कृतम् । घटस्य निर्मालार्थाय ग्रन्तर्धीतिश्चतुर्विधा ॥ १४ ॥

(a) ANTAR-DHAUTI.

14. Antardhauti is again sub-divided into four parts: - Vâtasêra (wind purification), Vârisâra (water purification), Vabnisâra (fire purification), and Bahiskrita.

#### ग्रथ वातसारः । काकचञ्च्चदास्येन पिबेह्रायुं रानैः रानैः । चाळयेदुदरं पश्चाद्वर्तमा रेचयेच्छनैः ॥ १५ ॥

(a1) VÂTASÂRA-DHAUTI.

15. Contract the mouth like the beak of a crow and drink air slowly, and filling the stomach slowly with it, move it therein, and then slowly force it out through the lower passage.

वातसारं परं गाप्यं देहिनिर्मलकारणम् । सर्वरागक्षयकरं देहानलिववद्धकम् ॥ १६॥

16. The Vâtasâra is a very secret process, it causes the purification of the body, it destroys all diseases and increases the gastric-fire.

अथ वारिसारः । ग्राकण्ठं पूरयेद्वारि वक्त्रेण च पिबेच्छनैः । चालयेदुदरेणैव चादराद्रेचयेद्धः ॥ १७ ॥

(a2) VÂRISÂRA-DHAUTI.

17. Fill the mouth with water down to the throat, and then drink it slowly; and then move it through the stomach, forcing it downwards expelling it through the rectum.

वारिसारं परं गाप्यं देइनिम्मेलकारकम् । साधयेत्तत्प्रयत्नेन देवदेहं प्रपद्यते ॥१८॥

18. This process should be kept very secret. It purifies the body. And by practising it with care, one gets a luminous or shining body.

वारिसारं परां धातिं साधयेदाः प्रयत्नतः । मलदेहं शोधयित्वा देवदेहं प्रपद्यते ॥ १९ ॥

19. The Vârisâra is the highest Dhauti. He who practises it with ease, purifies his filthy body and turns it into a shining one.

अथ अग्निसारः । नाभित्रन्थिं मेरुपृष्ठे रातवारञ्च कारयेत् । अग्निसारमेषा धाैतियोंगिनां येगिसिद्धिदा ॥ २०॥

(a3) AGNISÂRA OR FIRE PURIFICATION.

20. Press in the naval knot or intestines towards the spine for one hundred times. This is Agnisara or fire process. This gives success in the practice of Yoga, it cures all the diseases of the stomach (gastric juice) and increases the internal fire.

उदरामयजंसक्त्वा जठराग्निं विवर्धयेत् । एषा धौतिः परा गेाप्या देवानामपि दुर्लभा । केवलं धौतिमात्रेग देवदेहा भवेद्भ्रुवम् ॥ २१ ॥ 21. This form of Dhauti should be kept very secret, and it is hardly to be attained even by the gods. By this Dhauti alone one certainly gets a luminous body.

त्रथ बहिष्कृतधातिः । काकीमुद्रां साधयित्वा पूरयेदुद्रः मस्त् । धारयेद्द्वयामन्तु चाळयेद्धवर्त्मना । एषा धातिः परागाप्या न प्रकाश्या कदाचन ॥ २२ ॥

(a4) BAHISKRITA-DHAUTI.

22. By Kâkachañchu or crow-bill Mudrâ fill the stomach with air, hold it there for one hour and a half, and then force it down towards the intestines. This Dhauti must be kept a great secret, and must not be revealed to anybody.

त्रथ प्रक्षालनम् । नाभिमग्ने जले स्थित्वा राक्तिनाडीं विसर्जयेत् । कराभ्यां क्षालयेन्नाडीं यावन्मलविसर्जनम् । तावत्प्रक्षाल्य नाडीङच उदरे वेशयेत् पुनः ॥ २३ ॥

23. Then standing in navel-deep water, draw out the Saktinâdî (long intestines), wash the Nâdî with hand, and so long as its filth is not all washed away, wash it with care, and then draw it in again into the abdomen.

हदं प्रक्षालनं गोप्यं देवानामपि दुर्लभम्। केवलं धातिमात्रेण देवदेहा भवेद्ध्रुवम्॥ २४॥

24. This process should be kept secret. It is not easily to be attained even by the gods. Simply by this Dhauti one gets Deva-deha (Godlike body.)

श्रथं बहिष्कृतधातिप्रयागः । यामार्थं घारणां राक्तिं यावन्न साधयेन्नरः । वहिष्कृतं महद्रीतिस्तावचैव न जायते ॥ २५ ॥

25. As long as a person has not the power of retaining the breath for an hour and a half (or retaining wind in the stomach for that period), so long he cannot achieve this grand Dhauti or purification, known as Bahiskritadhauti.

त्रथ दन्तधातिः । दन्तमूलं जिह्नामूलं रन्ध्रञ्च कर्णयुग्मयाः । कपालरन्ध्रं पञ्चैते दन्तधातिं विधीयते ॥ २६ ॥

(b).—DANTA-DHAUTI, OR TEETH PURIFICATION.

26. Danta-Dhauti is of five kinds: purification of the teeth, of the root of the tongue, of the two holes of the ear, and of the frontal-sinuses.

# त्रथ दन्तमूलधाेतिः । स्नादिरेख रसेनाथ मृत्तिकया च शुद्धया । मार्जयेद्दन्तमूळञ्च यावत्किल्बिषमाहरेत् ॥ २७ ॥

(b1) DANTA-MULA-DHAUTI

27. Rub the teeth with catechu-powder or with pure earth, so long as dental impurities are not removed.

दन्तमूळं परा धैातिर्यागिनां योगसाधने । नित्यं कुर्य्यात्प्रभाते च दन्तरक्षां च योगवित् । दन्तमूळं धावनादिकार्य्येषु योगिनां मतम् ॥ २८॥

28. This teeth-washing is a great Dhauti and an important process in the practice of Yoga for the Yogis. It should be done daily in the morning by the Yogis, in order to preserve the teeth. In purification this is approved of by the Yogis.

### त्रथ जिह्वाशोधनम् । त्रथातः संप्रवक्ष्यामि जिह्वाशोधनकारणम् । जरामरणरागादीन्नाशयेदीर्घेळम्बिका ॥ २९ ॥

(b) JIVHA SODHANA, OR TONGUE-DHAUTI.

29. I shall now tell you the method of cleansing the tongue. The elongation of the tongue destroys old age, death and disease.

त्रथ जिह्वामूलधौतिप्रयोगः । तर्जनीमध्यमानामा ग्रङ्गुलित्रययोगतः । वैशयेद्गलमध्ये तु मार्जयेल्लम्बिकामुलम् । शनैः शनैमोर्जियित्वा कफदोषं निवारयेत् ॥ ३० ॥

30. Join together the three fingers known as the index, the middle and the ring finger, put them into the throat, and rub well and clean the root of the tongue, and by washing it again throw out the phlegm.

मार्जयेन्नवनीतेन देाहयेच पुनः पुनः। तद्यं छैाहयन्त्रेख कर्षयित्वा शनैः शनैः॥ ३१॥

31. Having thus washed it, rub it with butter, and milk it again and again; then by holding the tip of the tongue with an iron instrument pull it out slowly and slowly.

नित्यं कुर्यात्प्रयत्ने न रवेरुद्यकेऽस्तके। एवं कृते च नित्यं सा लम्बिका दीर्घतां वजेत्॥ ३२॥

32. Do this daily with diligence before the rising and setting sun. By so doing the tongue becomes elongated.

स्थ कर्गाधातिप्रयागः। तर्जन्यनामिकायागान्मार्जयेत् कर्गारंध्रयाः। नित्यमभ्यास्योगेन नादान्तरं प्रकाद्ययेत्॥३३॥

#### (b) KARNA-DHAUTI, OR EAR-CLEANING.

33. Clean the two holes of the ears by the index and the ring fingers. By practising it daily, the mystical sounds are heard.

#### अथ कपालरन्ध्रप्रयोगः ।

### वृद्धाङ् गुष्ठेन दक्षेण मार्जयेद्धालरन्ध्रकम् । पवमभ्यासयोगेन कफदोषं निवारयेत् ॥ ३४ ॥

KAPÂLA-RANDHRA-DHAUTI.

34. Rub with the thumb of the right hand the depression in the forehead near the bridge of the nose. By the practice of this Yoga, diseases arising from derangements of phlegmatic humours are cured.

### नाडी निर्मेछतां याति दिव्यदृष्टिः प्रजायते । निद्रान्ते भाजनान्ते च दिवान्ते च दिने दिने ॥ ३५॥

35. The vessels become purified and clairvoyance is induced. This should be practised daily after awakening from sleep, after meals, and in the evening.

### श्रथ हृद्धौतिः । हृद्धौति त्रिविधां कुर्य्यादण्डवमनवाससा ॥ ३६ ॥

(c) HRID-DHAUTI.

36. Hrid-Dhauti, or purification of heart (or rather throat) is of three kinds, viz., by Danda (a stick), Vamana (vomiting), and by Vastra (cloth).

# रम्माद्डं हरिद्द्डं वेत्रदण्डं तथैव च । हन्मध्ये चालयित्वा तु पुनः प्रत्याहरेच्छनैः ॥ ३७ ॥

(c1) DANDA-DHAUTI.

37. Take either a plantain stalk or a stalk of turmeric (Haridra) or a stalk of cane, and thrust it slowly into the æsophagus and then draw it out slowly.

# कफिपत्तं तथा क्ले दं रेचयेद्ध्वंवत्मेना । दण्डधातिविधानेन हृद्रांगं नाराये द्धुवम् ॥ ३८ ॥

38. By this process all the phlegm, bile and other impurities are expelled out of the mouth. By this Danda-Dhauti every kind of heart-disease is surely cured.

### ब्रथ वमनधातिः । भाजमान्ते पिवेद्वारि चाकण्ठपूरितं सुधीः । उर्ध्वां दृष्टिं क्षग्यं कृत्वा तज्जलं वमयेत्पुनः । नित्यमभ्यासयोगेन कफपित्तं निवारयेत् ॥ ३९ ॥

(c2) VAMANA-DHAUTI.

39. After meal, let the wise practitioner drink water full up to the throat, then looking for a short while upwards, let him vomit it out

again. By daily practising this Yoga, disorders of phlegm and bile are cured.

#### ग्रथ वासोधीतिः ं चतुरङ्गुलविस्तारं स्क्ष्मवस्त्रं शनैर्ग्रसेत् । पुनः प्रत्याहरेदैतत्त्रोच्यते धीतिकम्म कम् ॥ ४० ॥

(c3) VASTRA-DHAUTI.

40. Let him swallow slowly a thin cloth, four fingers wide, then let him draw it out again. This is called Vastra-Dhauti.

#### गुल्मज्वरष्णीहाकुष्ठकफिपत्तं विनश्यति । त्रारोग्यं बलपुष्टिश्च भवेत्तस्य दिने दिने ॥ ४१ ॥

41. This cures Gulma or abdominal diseases, fever, enlarged spleen, leprosy, and other skin diseases and disorders of phlegm and bile, and day by day the practitioner gets health, strength, and cheerfulness.

#### स्थ मूलशोधनम् । स्रपानक्र्रता तावद्यावन्मूलं न शोधयेत् । तस्मात्सर्वप्रयत्नेन मूलशोधनमाचरेत् ॥ ४२ ॥

(d) MULA SODHANA, OR PURIFICATION OF THE RECTUM.

42. The Apanavayu does not flow freely so long as the rectum is not purified. Therefore with the greatest care let him practise this purification of the large intestines.

#### पित्तमूलस्य दण्डेन मध्यमाङ्गुलिनापि वा । यत्नेन क्षालयेद्गुद्धां वारिणा च पुनः पुनः ॥ ४३ ॥

43. By the stalk of the root of Haridra (turmeric) or the middle finger, the rectum should be carefully cleansed with water over and over again.

#### वारयेत्केष्ठकाठिन्यमामजीर्णं निवारयेत्। कारणं कान्तिपुष्ट्योश्च वह्निमण्डल दीपनम् ॥ ४४ ॥

44. This destroys constipation, indigestion, and dyspepsia, and increases the beauty and vigour of the body and enkindles the sphere of the fire (i. e., the gastric juice).

End of Dhautis.

PART II.

ग्रथ बस्तिप्रकरणम् । जलबस्तिः ग्रुष्कबस्तिबस्तिः स्यादृद्विविद्या स्मृता । जलबस्तिं जले कुर्याच्छुष्कबस्तिं सदा क्षिता ॥ ४५ ॥

#### BASTIS.

45. The Bastis are described of two kinds, viz: Jala Basti (or water Basti) and Sukshma Basti (or dry Basti). Water Basti is done in water and dry Basti always on land.

#### त्रथं जलबस्तिः । नाभिमञ्जले पायुं न्यस्तवानुत्कटासनम् । त्राकुञ्चनं प्रसारञ्च जलबस्तिं समाचरेत् ॥ ४६ ॥

#### JALA-BASTL

46. Entering water up to the navel and assuming the posture called Utkaṭâsana, let him contract and dilate the sphincter-muscle of the anus. This is called Jala-Basti.

# प्रमेहञ्च उदावत्तं क्रावायुं निवारयेत्। भवेत्स्वच्छन्ददेहश्च कामदेवसमा भवेत्॥ ४७॥

47. This cures Prameha (urinary disorders), udâvarta (disorders of digestion) and Kruravâyu (disorders of the wind). The body becomes free from all diseases and becomes as beautiful as that of the god Cupid.

# बस्तिं पश्चिमात्तानेन चालियत्वा शतैरधः। अश्विनीमुद्रया पायुमाकुञ्चयेत् प्रसारयेत्॥ ४८॥

STHALA-BASTI.

48. Assuming the posture called Paschimottâna, let him move the intestines slowly downwards, then contract and dilate the sphincter-muscle of the anus with Aświni-Mudrâ.

### एवमभ्यासयोगेन केष्ठिदेश्या न विद्यते । विवद्धयेज्जठराग्निमामवातं विनाशयेत् ॥ ४९ ॥

49. By this practice of Yoga, constipation never occurs, and it increases gastric fire and cures flatulence.

End of Basti-Karma.

### PART III.

#### ग्रथ नैतियोगः । वितस्तिमानं स्क्ष्मस्त्रं नासानाले प्रवेशयेत् । मुखान्निगमयेत्पञ्चात् प्रोच्यते नेतिकर्मकम् ॥ ५० ॥

NETI.

50. Take a thin thread, measuring half a cubit, and insert it into the nostrils, and passing it through, pull it out by the mouth. This is called Neti-Kriyâ.

# साधनान्नेतिकार्यस्य खेचरीसिद्धिमाप्नुयात्। कफदोषा विनदयन्ति दिव्यदृष्टिः प्रजायते॥ ५१॥

51. By practising the Neti-Kriyâ, one obtains Khechari Siddhi. It destroys the disorders of phlegm and produces clairvoyance or clear sight.

#### PART IV.

### मथ लौकिकीयागः। ममन्द्रवेगेन तुन्दं तु भ्रामयेदुभपार्थ्वंयाः। सर्वरागान्निहन्तीह देहानलिववद्धं नम्॥ ५२॥

LAUKIKI-YOGA.

52. With great force move the stomach and intestines from one side to the other. This is called Laukiki-Yoga. This destroys all diseases and increases the bodily fire.

#### PART V.

#### ग्रथ त्राटकम् ।

# निमेषोन्मेषकं त्यक्त्वा सुक्ष्मलक्ष्यं निरीक्षयेत्। यावदश्चन पतित त्राटकं प्रोच्यते बुधैः॥ ५३॥

TRÂTAKA OR GAZING.

53. Gaze steadily without winking at any small object, until tears begin to flow. This is called Trâṭaka by the wise.

# पवमभ्यासयोगेन शाम्भवी जायते भ्रुवम् । नेत्ररागा विनदयन्ति दिव्यदृष्टिः प्रजायते ॥ ५४ ॥

54. By practising this Yoga, Sambhavi Siddhis are obtained; and certainly all diseases of the eye are destroyed and clairvoyance is induced.

### PART VI.

# त्रथ कपालसातिः।

वामक्रमेणव्युक्तमेग्ग शीत्क्रमेग्ग विशेषतः। भालभाति त्रिधा कुर्यात्कफदेशं निवारयेत्॥ ५५ ॥

KAPÂLABHÂTI.

55. The Kapâlabhâti is of three kinds: Vâma-krama, Vyût-krama, and Sit-krama. They destroy disorders of phlegm.

ऋथ वामक्रमकपालभातिः। ईडया पूरयेद्वायुं रेचयेत्पिङ्गलापुनः। पिङ्गलया पूरयित्वा पुनश्चन्द्रेण रेचयेत्॥ ५६॥

#### VÂMA-KRAMA.

56. Draw the wind through the left nostril and expel it through the right, and draw it again through the right and expel it through the left.

पूरकं रेचकं कृत्वा वेगेन न तु चालयेत्। पवमभ्यासयोगेन कफदोषं निवारयेत्॥ ५७॥

57. This inspiration and expiration must be done without any force. This practice destroys disorders of phlegm.

अथ ब्युक्तमकपालभातिः । नासाभ्यां जलमाकृष्य पुनर्वक्त्रेण रेचयेत् । पायं पायं युक्तमेण इलेष्मदेषिं निवारयेत् ॥ ५८॥

#### VYÛT-KRAMA

58. Draw the water through the two nostrils and expel it through the mouth slowly and slowly. This is called Vyût-krama which destroys disorders of phlegm.

त्रथ शीत्क्रमकपालभातिः । शीत्कृत्य पीत्वा वक्त्रेण नासानालैविरेचयेत् । पवमभ्यासयागेन कामदेवसमा भवेत् ॥ ५९ ॥

#### SIT-KRAMA.

59. Suck water through the mouth and expel it through the nostrils. By this practice of Yoga one becomes like the god Cupid.

न जायते वार्द्धकं च ज्वरा नैव प्रजायते । भवेत्स्वच्छन्ददेहश्च कफदे।षं निवारयेत् ॥ ६० ॥ इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे षट्कर्मसाधनं नाम प्रथमोपदेशः समाप्तः ।

60. Old age never comes to him and decrepitude never disfigures him. The body becomes healthy, elastic, and disorders of phlegm are destroyed.

End of the first lesson.

SECOND LESSON.

हितीयोपदेश: ।

ग्रथ ग्रासनाति । घेरण्ड उवाच-

श्रासनानि समस्तानि यावन्ते। जीवजन्तवः । चतुरशीतिलक्षाणि शिवेन कथितानि च ॥ १॥

THE ASANAS OR POSTURES.

GHERANDA SAID: -1. There are eighty-four hundreds of thousands of Asanas described by Shiva. The postures are as many in number as there are numbers of species of living creatures in this universe.

तेषां मध्ये विशिष्टानि षे। डशोनं शतं कृतम् । तेषां मध्ये मत्र्ये हे।के द्वात्रिंशदासनं शुभम् ॥ २ ॥

2. Among them eighty-four are the best; and among these eightyfour, thirty-two have been found useful for mankind in this world.

अथ ग्रासनानां भेदाः । सिद्धं पद्मं तथा भद्रं मुक्तं वज्रञ्च स्वस्तिकम् । सिंहञ्च गोमुखं वीरं घनुरासनमेव च ॥ ३॥ मृतं गुप्तं तथा मात्स्यं मत्स्येन्द्रासनमेव च । गारक्षं पश्चिमात्तानं उत्कटं सङ्कटं तथा॥ ४ ॥ मयुरं कुक्कुटं कुग्में तथाचाचानकुग्मेकम् । उत्तोनमण्डुकं वृक्षं मण्डुकं गरुडं वृषम् ॥ ५ ॥ शलभं मकरं चाष्ट्रं मुजङ्गव्ययागासनम् । द्वात्रिंशदासनानितु मर्त्येळाकेहि सिद्धिदम् ॥ ६॥ DIFFERENT KINDS OF POSTURES.

3-6. The thirty-two Asanas that give perfection in this mortal world are the following:-

- Siddham (perfect posture). Padmam (Lotus posture).
- Bhadram (Gentle posture). Muktam (Free posture).
- Vajram (Adamant posture). Swastika (Prosperous posture).
- Sinham (Lion posture). Gomukha (Cow-mouth posture).
- Vira (Heroic posture). 10. Dhanur (Bow posture).
- Mritam (Corpse posture). Guptum (Hidden posture).
- Matsyam (Fish posture). 13. Matsendra.
- Goraksha.
- Paschimottána.

- Utkatam (hazardous posture).
- Sankatam (Dangerous posture). 19. Mayuram (Peacock posture).
- Kukkutam (Cock posture).
- 21. Kûrma (Tortoise posture). 22. Uttana Manduka.
- Uttana Kurmakam. 24. Vriksha (Tree posture).
- 25. Manduka (Frog posture). Garuda (Eagle posture).
- 27. Vrisham (Bull posture). 28. salabha (Locust posture).
- Makara (Dolphin posture).
- 30. Ushtram (Camel posture). 31. Bhujangam (Snake posture).
- 32. Yoga.

ग्रथ ग्रासनानां प्रयोगाः ग्रथ सिद्धासनम् । योनिस्थानकमङ्घ्रिमूलघटितंसंपीडा गुल्फेतरं मेढ्रोपर्यथ सिन्नधाथ चित्रुकं कृत्वा हृदि स्थापितम् । स्थागुः संयमितेन्द्रियोऽचलहृशा पश्यन् भ्रुवारन्तर-मेवंमोक्षविधायतैफलकरं सिद्धासनं प्रोच्यते ॥ ७ ॥ 1.—THE SIDDHÂSANA

7. The practitioner who has subdued his passions, having placed one heel at the anal aperture should keep the other heel on the root of the generative organ; afterwards he should affix his chin upon the chest, and being quiet and straight, gaze at the spot between the two eye-brows. This is called the Siddh-âsana and leads to emancipation.

श्रथ पद्मासनम् ॥ वामोरूपरि दक्षिणं हि चरणं संस्थाप्स वामं तथा दक्षोरूपरि पश्चिमेन विधिना छत्वा कराभ्यां हढम् । श्रङ्गुष्ठौ हृद्ये निधाय चिबुकं नासाग्रमालेकये-देतद्व्याधिविनाशनादानकरं पद्मासनं प्रोच्यते ॥ ८॥ 2.—THE PADMÁSANA

8. Place the right foot on the left thigh and similarly the left one on the right thigh, also cross the hands behind the back and firmly catch hold of the great toes of feet so crossed. Place the chin on the chest and fix the gaze on the tip of the nose. This posture is called the Padmâsana (or Lotus posture). This posture destroys all diseases.

ग्रथ भद्रासनम् । गुल्फी च वृषणस्याधा यक्तमेण समाहितः । पादाङ्गुष्ठौ कराभ्याञ्च धृत्वा च पृष्ठदेशतः ॥ ९ ॥ जालन्थरं समासाद्यं नासाग्रमवलोकयेत् । भद्रासनं भवेदेतत्सर्वव्याधिविनाशकम् ॥ १०॥ ३.—THE BHADRÂSANA.

9—10. Place the heels crosswise under the testes attentively; cross the hands behind the back and take hold of the toes of the feet. Fix the gaze on the tip of the nose, having previously adopted the Mudrá called Jalandhara. This is the Bhadrásana (or happy posture) which destroys all sorts of diseases.

त्रथ मुक्तासनम् । पायुम्ले वामगुल्फं दक्षगुल्फं तथापरि । समकायशिरोमीवं मुक्तासनन्तु सिद्धिदम् ॥ ११ ॥

#### 4.—THE MUKTÂSANA.

11. Place the left heel at the root of the organ of generation and the right heel above that, keep the head and the neck straight with the body. This posture is called the Muktasana. It gives Siddhi (perfection).

#### अथ वजासनम् । जङ्घाभ्यां वज्रवत्कृत्वा गुद्रपादवें पदावुभा । वजासनं भवेदेतद्योगिनां सिद्धिद्यकम् ॥ १२ ॥

5.-THE VAJRÂSANA OR THE ADAMANT POSTURE.

12. Make the thighs tight like adamant and place the legs by the two sides of the anus. This is called the Vajrâsana. It gives psychic powers to the Yogi.

# त्रथ स्वस्तिकासनम्। जानूर्वोरन्तरे कृत्वा योगी पादतले उमे। ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते॥ १३॥

6.—THE SWASTIKASANA.

13. Drawing the legs and thighs together and placing the feet underneath them, keeping the body in its easy condition and sitting straight, constitute the posture called the Swastikâsana.

ग्रथ सिंहासनम्।
गुल्फो च वृषणस्याधा व्युक्तमेणार्ध्वतां गता।
चितिमूठा भूमिसंस्था कृत्वा च जानुनापरि॥ १४॥

व्यक्तवक्त्रो जलंध्रञ्च नासाम्रमवलाकयेत्। सिंहासनं भवेदेतत् सर्वव्याधिविनाशकम् ॥ १५॥

7.—THE SIMHÂSANA.

14—15. The two heels to be placed under the scrotum contrariwise (i.e., left heel on the right side and the right heel on the left side of it) and turned upwards, the knees to be placed on the ground, (and the hands placed on the knees), mouth to be kept open; practising the Jâlandhara mudrâ one should fix his gaze on the tip of the nose. This is the Simhâsana (Lion-posture), the destroyer of all diseases.

### ग्रथ गामुखासनम् । पादै। च भूमे। संस्थाप्य पृष्ठपाश्वे निवेशयेत् । स्थिरकायं समासाद्य गामुखं गामुखाकृति ॥ १६॥

8.—THE GOMUKHÂSANA

16. The two feet to be placed on the ground, and the heels to be placed contrariwise under the buttocks; the body to be kept steady and and the mouth raised, and sitting equably: this is called the Gomukhâsana: resembling the mouth of a cow.

### ग्रथं वीरासनम् । एकपादमधैकस्मिन्त्रिन्यसेदूरुसंखितम् । इतरस्मिन्त्रथा पश्चाद्वीरासनमितीरितम् ॥ १७ ॥

9.-THE VIRÂSANA.

17. One leg (the right foot) to be placed on the other (left) thigh, and the other foot to be turned backwards: This is called the Vîrâsana (Hero-posture).

#### अथ घनुरासनम् । प्रसार्थ्य पादी भुवि दण्डस्पी करी च पृष्ठे धृतपाद्युग्मम् । कृत्वा घनुस्तुल्यपरिवक्तिताङ्गं निगद्य योगी धनुरासनं तत् ॥ १८॥ 10.—THE DHANURÂSANA.

18. Spreading the legs on the ground, straight like a stick, and catching hold of (the toes of) the feet with the hands, and making the body bent like a bow, is called by the Yogîs the Dhanurâsana or Bowposture.

#### ग्रथ मृतासनम्। उत्तानं राववद्भूमा रायानन्तु रावासनम्। रावासनं श्रमहरं चित्तविश्रान्तिकारणम्॥ १९॥

11.-THE MRITÂSANA.

19. Lying flat on the ground like a corpse is called the Mritasana (the Corpse-posture). This posture destroys fatigue, and quiets the agitation of the mind.

#### अथ गुप्तासनम्। जानूर्वोरन्तरे पादे। कृत्वा पादे। च गापयेत्। पादे।परि च संस्थाप्य गुदं गुप्तासनं विदुः॥ २०॥

12.—THE GUPTÂSANA.

20. Hide the two feet under the two knees, and place the anus on the feet. This is known as the Guptâsana (Hidden-posture).

### ग्रथ मत्स्यासनम् । मुक्तपद्मासनं कृत्वा उत्तानशयनञ्चरेत् । कूर्पराभ्यां शिरो वेष्ट्यं मत्स्यासनन्तु रोगहा ॥ २१ ॥

13.—THE MATSYASANA.

21. Make the Padmåsana-posture (as stated in verse 8) without the crossing of the arms; lie on the back, holding the head by the two elbows. This is the Matsyåsana (Fish-posture), the destroyer of diseases.

ग्रथ मत्स्येन्द्रासनम् । उदरं पश्चिमाभासं कृत्वा तिष्ठति यत्नतः । नम्राङ्गं वामपादं हि दक्षजानूपरि न्यसेत् ॥ २२ ॥

# तत्र याग्यं कूर्परञ्च याग्यकरे च वक्त्रकम् । भुवोमेध्ये गता दृष्टिः पीठं मात्स्येन्द्रमुच्यते ॥ २३ ॥

14.-THE MATSYENDRÂSANA.

22-23. Keeping the abdominal region at ease like the back, bending the left leg, place it on the right thigh; then place on this the elbow of the right hand, and place the face on the palm of the right hand, and fix the gaze between the eye-brows. This is called the Matsyendraposture.

### ग्रथ पश्चिमोत्तानासनम् । प्रसार्थ पादै। भुवि दण्डरूपै। संन्यस्तभाळं चितियुग्ममध्ये । यक्तेन पादै। च धृतै। कराभ्यां योगीन्द्रपीठं पश्चिमोत्तानमाद्यः ॥ २४ ॥

15.—THE PASCHIMOTTÂNA-ÂSANA.

24. Spread the two legs on the ground, stiff like a stick (the heels not touching), and place the forehead on the two knees, and catch with the hands the toes. This is called the Paschimottâna-Âsana.

ग्रथ गेारक्षासनम्। जानूर्वोरन्तरे पादे। उत्ताना व्यक्तसंस्थिता। गुल्फी चाच्छाद्य इस्ताभ्यामुत्तानाभ्यां प्रयत्नतः॥ २५॥ कण्डसंकोचनं कृत्वा नासाग्रमवलोकयेत्। गेारक्षासनमित्याह योगिनां सिद्धिकारणम्॥ २६॥

#### 16.—THE GORAKSHÂSANA.

25-26. Between the knees and the thighs, the two feet turned upward and placed in a hidden way, the heels being carefully covered by the two hands outstretched; the throat being contracted, let one fix the gaze on the tip of the nose. This is called the Gorakshâsana. It gives success to the Yogîs.

### ग्रथ उत्कटासनम् । ग्रङ्गुष्ठाभ्यामवष्टभ्य घरां गुल्फा च स्ने गता । तत्रोपरि गुदं न्यस्य विज्ञेयमुत्कटासनम् ॥ २७॥

17.—THE UTKAŢÂSANA.

27. Let the toes touch the ground, and the heels be raised in the air; place the anus on the heels: this is known as the Utkaţasana.

श्रथं सङ्कटासनम् । वामपादं चितेर्म् छं संन्यस्य धरणीतछे । पाददण्डेन यास्यं ना, वेष्टयेद्वामपादकम् । ज्ञानुयुग्मे करयुग्ममेतत्सङ्कटमासनम् ॥ २८॥

#### 18.—THE SANKATÂSANA.

28. Placing the left foot and the leg on the ground, surround the left foot by the right leg; and place the two hands on the two knees. This is the Sankatâsana.

ग्रथ मयूरासनम् । धरामवष्टभ्य करयोस्तलाभ्यां तत्कूर्परे स्थापितनाभिपार्श्वम् । उच्चासना दण्डवदुत्थितः स्ने मायूरमेतत्प्रवद्ग्ति पीटम् ॥ २९ ॥ बहु कदशनभुक्तं भस्म कुर्यादशेषं जनयतिज्ञठराग्निं जारयेत्कालकूटम् । दरित सकल रोगानाशु गुल्मज्वरादी-न्भवति विगतदोषमासनं श्रीमयूरम् ॥ ३० ॥ 19.—THE MAYÛRÂSANA.

29-30. Place the palms of the two hands on the ground, place the umbilical region on the two elbows, stand upon the hands, the legs being raised in the air, and crossed like Padmâsana. This is called the Mayûrâsana (Peacock-posture). The Peacock-posture destroys the effects of unwholesome food; it produces heat in the stomach; it destroys the effects of deadly poisons; it easily cures diseases, like Gulma and fever; such is this useful posture.

### ग्रथ कुक्कुटासनम् । पद्मासनं समासाद्य जानूवीरन्तरे करी । कूर्पराभ्यां समासीन उच्चस्थः कुक्कुटासनम् ॥ ३१॥

20.—THE KUKUTÂSANA.

31. Sitting on the ground, cross the legs in the Padmasana posture, thrust down the hands between the thighs and the knees, stand on the hands, supporting the body on the elbows. This is called the Cockposture.

### ग्रथ कूर्मासनम् । गुल्फा च वृषणस्याधा व्युत्क्रमेण समाहिता । ऋजुकायशिरात्रोवं कूर्मासनमितीरितम् ॥ ३२॥

21.—THE KÛRMÂSANA.

32. Place the heels contrariwise under the scrotum, stiffen (or keep at ease) the head, neck and body. This is called the Tortoise-posture.

### ग्रथ उत्तानकूर्मकासनम् । कुक्कुटासनवन्धस्थं कराभ्यां धृतकन्धरम् । पीठं कूर्मवदुत्तानमेतदुत्तानकूर्मकम् ॥ ३३ ॥

22,—THE UTTÂNA KÛRMÂSANA.

33. Assume the Cock-posture (as stated in verse 31), catch hold of the neck with the hands, and stand stretched like a tortoise. This is the Uttana Kûrmasana.

#### ग्रथ मण्डूकासनम् । पादतला पृष्ठदेशे ग्रङ्गष्ठे हे च संस्पृशेत् । जानुयुगमं पुरस्कृत्य साधयेन्मण्डूकासनम् ॥ ३४ ॥

23.—THE MANDUKASANA.

34. Carry the feet towards the back, the toes touching each other, and place the knees forwards. This is called the Frog-posture.

#### त्रथ उत्तानमण्डूकासनम् । मण्डूकासनमध्यस्थं कूर्पराभ्यां धृतं हारः । पतत् भेकवदुत्तानमेतदुत्तानमण्डुकम् ॥ ३५॥

24.—THE UTTÂNA MAŅDUKÂSANA.

35. Assume the Frog-posture (as in verse 34), hold the head by the elbows, and stand up like a frog. This is called the Uttâna Maṇḍukâsana.

#### श्रथ वृक्षासनम् । वामोरुमूळदेशे च याम्यं पादं निधाय तु । तिष्ठेत् वृक्षवङ्गमा वृक्षासनमिदं विदुः ॥ ३६ ।

25.-THE VRIKSHÂSANA.

36. Stand straight on one leg (the left), bending the right leg, and placing the right foot on the root of the left thigh; standing thus like a tree on the ground, is called the Tree-posture.

#### ग्रथ गरुडासनम्। जङ्घोरुम्यां घरां पीडा स्थिरकाया द्विजानुना। जानूपरि करयुग्मं गरुडासनमुच्यते॥ ३७॥

26.—THE GARUDÂSANA.

37. Place the legs and the thighs on the ground pressing it, steady the body with the two knees, place the two hands on the knees: this is called the Garuḍa-posture.

#### ग्रथ चृषासनम् । याम्यगुल्फे पायुमूलं वामभागे पदेतरम् । विपरीतं स्पृशेद्गूमिं चृषासनमिदं भवेत् ॥ ३८॥

27.—THE VRISHÂSANA.

38. Place the anus on the right heel, on the left of it place the left leg crossing it opposite way, and touch the ground. This is called the Bull-posture.

त्रथ शलभासनम् । ग्रध्यास्यः शेते करयुग्मं वक्षेभूमिमवष्टभ्य करयोस्तलाभ्याम् । पादै। च शून्ये च वितस्ति चेर्ध्वं वदन्ति पीठं शलभं मुनीन्द्राः ॥ ३९॥

#### 28.—THE SALABHÂSANA.

39. Lie on the ground face downwards, the two hands being placed on the chest, touching the ground with the palms, raise the legs in the air one cubit high. This is called the Locust-posture.

ग्रथ मकरासनम्। ग्रध्यास्यः शेते हृद्यं निधाय भूमा च पादा च प्रसार्यमाणा। शिरश्च धृत्वा करदण्डयुग्मेदेहाश्चिकारं मकरासनं तत्॥ ४०॥

29.—THE MAKARASANA.

40. Lie on the ground face downwards, the chest touching the earth, the two legs being stretched: catch the head with the two arms. This is Makarasana, the increaser of the bodily heat.

ग्रथ उष्ट्रासनम् । ग्रभ्यास्यः रोते पदयुग्मव्यस्तं पृष्ठे निधायापि धृतं कराभ्याम् । त्राकुञ्चयेत्सम्यगुदरास्यगाढ- मीष्ट्रञ्च पीठं योगिना वदन्ति ॥ ४१ ॥

30.—THE USHTRÂSANA.

41. Lie on the ground face downwards, turn up the legs and place them towards the back, catch the legs with the hands, contract forcibly the mouth and the abdomen. This is called the Camel-posture.

त्रथ भुजङ्गासनम् । त्रञ्जष्ठनाभिपर्यन्तमधोभूमा विनिन्यसेत् । करतलाभ्यां धरां धृत्वा ऊर्ध्वद्यीर्षः फणीव हि ॥ ४२ ॥ देदाग्निर्वर्द्धते नित्यं सर्वरागविनाद्यनम् । जागर्ति भुजगी देवी भुजगासनसाधनात् ॥ ४३ ॥

31.—THE BHUJANGÂSANA.

42—43. Let the body, from the navel downwards to the toes, touch the ground, place the palms on the ground, raise the head (the upper portion of the body) like a serpent. This is called the Serpent-posture. This always increases the bodily heat, destroys all diseases, and by the practice of this posture the serpent-Goddess (the kundalini force) awakes.

ग्रथ येगगासनम् ।
उत्ताना चरणा कृत्वा संस्थाप्य जानुनापरि ।
ग्रासनापरि संस्थाप्य उत्तानं करयुग्मकम् ॥ ४४ ॥
पूरकैर्वायुमाकृष्य नासाग्रमवलोकयेत् ।
योगासनं भवेदेतचोगिनां योगसाधने ॥ ४५ ॥
इति श्रीवेरण्डसंहितायां घेरण्डचण्डसंवादे ग्रासनप्रयोगा नाम
द्वितीयोपदेशः समाप्तः ।

32.-THE YOGASANA.

44—45. Turn the feet upwards, place them on the knees; then place the hands on the ground with the palms turned upwards; inspire, and fix the gaze on the tip of the nose. This is called the Yoga-posture, assumed by the Yogas when practising Yoga.

THIRD LESSON.

तृतीयोपदेशः ।

ग्रथ मुद्राकथनम् । घेरण्ड उवाच—

महामुद्रा नभामुद्रा उड्डीयानं जलन्धरम्।
मूळवन्धं महावन्धं महावेधश्च खेचरी॥१॥
विपरीतकरी यानिर्वज्रोली राक्तिचालनी।
ताडागी माण्डुकी मुद्रा शाम्मवी पञ्चधारणा॥२॥
ग्रश्विनी पाशिनी काकी मातङ्गी च भुजङ्गिनी।
पञ्चविंशति मुद्राणि सिद्धदानीह यागिनाम्॥३॥।

ON MUDRÂS.

Gheranda said:—1—3. There are twenty-five mudras, the practice of which gives success to the Yogis. They are:—

(1) Mahâ-mudrâ, (2) Nabho-mudrâ, (3) Uddîyâna, (4) Jâlandhara, (5) Mûlabandha, (6) Mahâbandha, (7) Mahâvedha, (8) Khecharî, (9) Viparîta-karî, (10) Yoni, (11) Vajronî, (12) Śaktichâlanî, (13) Tadâgî, (14) Mânḍavî, (15) Śâmbhavî, (16) Panchadhâranâ (five dhâranâs), (21) Aśvinî, (22) Pâśinî, (23) Kâkî, (24) Mâtangî and (25) Bhujanginî.

मध मुद्राणां फलकथनम् । मुद्राणां परळं देवि कथितं तव सिन्नधौ । येन विज्ञातमात्रेण सर्विसिद्धिः प्रजायते ॥ ४ ॥ गापनीयं प्रयन्नेन न देयं यस्य कस्यचित् । प्रीतिदं योगिनाञ्चैव दुर्लभं मस्तामपि ॥ ५ ॥ THE ADVANTAGES OF PRACTISING MUDRÂS.

4-5. Maheswara, when addressing his consort, has recited the advantages of Mudrâs in these words: "O Devi! I have told you all the Mudrâs; their knowledge leads to adeptship. It should be kept secret with great care, and should not be taught indiscriminately to every one. This gives happiness to the Yogîs, and is not to be easily attained by the maruts (gods of air) even."

ग्रथ महामुद्राकथनम् । पायुमूलं वामगुल्फे संपीडा हृहयत्नतः । याम्यपादं प्रसार्याथ करे धृतपदाङ्गलः ।। ६ ॥ कण्ठसंकाचनं कृत्वा ध्रुवार्मध्यं निरीक्षयेत् । महामुद्राभिधा मुद्रा कथ्यते चैव स्रिभिः ॥ ७॥

#### 1.- MAHÂMUDRÂ

6—7. Pressing carefully the anus by the left heel, stretch the right leg, and take hold of the great toe by the hand; contract the throat (not expelling the breath), and fix the gaze between the eye-brows. This is called Mahâ-mudrâ by the wise.

त्रथ महामुद्राफलकथनम् । क्षयकासं गुदावर्तं प्लीहाजीर्गंज्वरं तथा । नारायेत्सर्वेरागांश्च महामुद्रा च साधनात् ॥ ८॥

Its benefits.

8. The practice of Mahâ-mudrâ cures consumption, the obstruction of the bowels, the enlargement of the spleen, indigestion and fever—in fact it cures all diseases.

ग्रथ नभोमुद्राकथनम् । यत्र यत्र स्थिता येगी सर्वकार्येषु सर्वदा । ऊर्ध्वजिह्वः स्थिरा भूत्वा धारयेत् पवनं सदा । नभामुद्रा भवेदेषा योगिनां रोगनाशिनी ॥ ९ ॥ 2—NABHO MUDRA.

9. In whatever business a Yogî may be engaged, wherever he may be, let him always keep his tongue turned upwards (towards the soft palate), and restrain the breath. This is called Nabho-Mudrâ; it destroys all the diseases of the Yogî.

ग्रथ उड्डीयानबन्धः । उदरे पश्चिमं तानं नाभेकःचं तु कारयेत् । उड्डानं कुरुते यसादिवश्रान्तं महास्रगः । उड्डीयानं त्वसा बन्धो मृत्युमातङ्गकेसरी ॥ १० ॥

3.-UDDÍYÂNA-BANDHA.

10. Contract the bowels equably above and below the navel towards the back, so that the abdominal viscera may touch the back. He who practises this Uddîyâna (Flying up), without ceasing, conquers death. The Great Bird (Breath), by this process, is instantly forced up into the Sushumnâ, and flies (moves) constantly therein only.

त्रथ उड्डीयानबन्धस्य फलकथनम् । समग्राद्बन्धनाद् द्वच तदुड्डीयानं विशिष्यते । उड्डीयने समभ्यस्ते मुक्तिः स्वाभाविकी भवेत् ॥ ११ ॥

Its benefits.

11. Of all Bandhanas, this is the best. The complete practice of this makes emancipation easy.

ग्रथ जालन्धरबन्धकथनम् । कण्ठसंकाचनं कृत्वा चिबुकं हृदयेन्यसेत् । जालन्धरे कृते बन्धे षाडशाधारबन्धनम्। जालन्धरमहामुद्रा मृत्येश्च क्षयकारिणी ॥ १२ ॥

4.—JÂLANDHARA.

12. Contracting the throat, place the chin on the chest. This is called Jâlandhara. By this Bandha the sixteen Âdhâras are closed. This and the Mahâ-mudrâ destroy death.

ग्रथ जालन्धरबन्धस्य फलकथनम् । सिद्धं जालन्धरं बन्धं येागिनां सिद्धिदायकम् । षण्मासमभ्यसेद्यो हि स सिद्धो नात्र संशयः ॥ १३ ॥

Its benefits.

13. The Jalandhara is a success-giving and well-tried Bandha; he who practises it for six months, becomes an adept without doubt.

ग्रथ मूलजन्धकथनम् । पाष्णिना वामपादस्य येानिमाकुञ्चयेत्ततः । नाभिग्रन्थिं मेरुदण्डे संपीडा यत्नतः सुधीः ॥ १४ ॥ मेद्ं दक्षिणगुल्फे तु दृढवन्धं समाचरेत् । जराविनाशिनी मुद्रा मूलजन्धी निगद्यते ॥ १५ ॥

5.-MÛLABANDHA.

14.-15. Press with the heel of the left foot the region between the anus and the scrotum, and contract the rectum; carefully press the intestines near the navel on the spine; and put the right heel on the organ of generation or pubes. This is called Mûlabandha, destroyer of decay.

ग्रथ मूलबन्धस्य फलकथनम् । संसारसमुद्रं तत्तुं मभिलषित यः पुमान् । विरले सुगुप्तो भूत्वा मुद्रामेतां समभ्यसेत् ॥ १६ ॥ ग्रभ्यासाद्बन्धनस्यास्य मस्त्सिद्धिभवेद् ध्रुवम् । साधयेद् यत्नता तर्हि मानी तु विजितालसः ॥ १७ ॥

Its benefits.

16—17. The person who desires to cross the ocean of Existence, let him go to a retired place, and practise in secrecy this Mudrâ. By the practice of it, the Vâyu (Prâṇa) is controlled undoubtedly; let one silently practise this, without laziness and with care.

त्रथं महाबन्धकथनम् । वामपादस्य गुल्फेन पायुमूलं निरोधयेत् । दक्षपादेन तद्गुल्फं संपीडा यत्नतः सुधीः॥ १८॥

# शनैः शनैश्चालयेत् पार्ष्णिं योनिमाकुञ्चयेच्छनैः । जालन्यरे धारयेत् प्राणं महाबन्धा निगद्यते ॥ १९ ॥

6.-MAHABANDHA.

18-19. Close the anal orifice by the heel of the left foot, press that heel with the right foot carefully, move slowly and slowly the muscles of the rectum, and slowly contract the muscles of the yoni or perineum (space between anus and organ): restrain the breath by Jálandhara. This is called Mahâbandha.

त्रथ महाबन्धस्य फलकथनम् । महाबन्धः परो बन्धा जरामरणनादानः । प्रसादादस्य बन्धस्या साधयेत् सर्ववाञ्छितम् ॥ २०॥

Its benefits.

20. The Mahâbandha is the Greatest Bandha; it destroys decay and death: by virtue of this Bandha a man accomplishes all his desires.

ग्रथ महावेधकथनम् । रूपयावनलावण्यं नारीणां पुरुषं बिना । मृलबन्धमहाबन्धाः महावेधं विना तथा॥२१॥ महाबन्धं समासाद्य उड्डानकुम्मकं चरेत् । महावेधः समास्याता योगिनां सिद्धिदायकः॥२२॥

7.—MAHÂVEDHA.

21—22. As the beauty, youth and charms of women are in vain without men, so are Mûlabandha and Mahâbandha without Mahâvedha. Sit first in Mahâbandha posture, then restrain breath by Uddâna Kumbhaka. This is called Mahâvedha—the giver of success to the Yogîs.

ग्रथ महावेधस्य फलकथनम् । महाबन्धम्लबन्धाः महावेध समन्विताः । प्रत्यहं कुरुते यस्तु स योगी योगवित्तमः ॥ २३ ॥ म मृत्युताः भयं तस्य न जरा तस्य विद्यते । गापनीयः प्रयत्नेन वेधायं योगिपुक्कवैः ॥ २४ ॥

Its benefits.

23—24. The Yogî who daily practises Mahâbandha and Mûlabandha, accompanied with Mahâvedha, is the best of the Yogîs. For him there is no fear of death, and decay does not approach him: this Vedha should be kept carefully secret by the Yogîs.

ग्रथ खेचरीमुद्राकथनम् । जिह्वाघेा नाडौं संछिन्नां रसनां चालयेत् सदा । देाहयेन्नवनीतेन हैाहयन्त्रेण कर्षयेत् ॥ २५ ॥

#### 8.—KHECHARÎ MUDRÂ.

25. Cut down the lower tendon of the tongue, 'frenulum linguae' and move the tongue constantly: rub it with fresh butter, and draw it out (to lengthen it) with an iron instrument.

N.B.—This is the preliminary to Khechari Mudrâ. Its object is so to lengthen the tongue, that when drawn out it may touch with its tip the space between the eye-brows. This can be done by cutting away the lower tendon. It takes about three years to cut away the whole tendon. Is saw my Guru doing it in this wise. On every Monday he used to cut the tendon one-twelfth of an inch deep and sprinkle salt over it, so that the cut portions might not join together. Then rubbing the tongue with butter he used to pull it out. Peculiar iron instruments are employed for this purpose; the painful process is repeated every week till the tongue can be stretched out to the requisite length.

एवं नित्यं समभ्यासाछम्बिका दीर्घतां वजेत् । यावद्गच्छेद् भ्रुवोर्मध्ये तदागच्छति स्रेचरी ॥ २६ ॥

26. By practising this always, the tongue becomes long, and when it reaches the space between the two eyebrows, then the Khechari is accomplished.

रसनां तालुमध्ये तु रानैः रानैः प्रवेशयेत् । कपालकुहरे जिह्ना प्रविद्या विपरीतगा । भ्रुवोमेध्ये गता दृष्टिमुद्रा भवति स्रेचरी ॥ २७॥

27. Then (the tongue being lengthened) practise, turning it upwards and backwards so as to touch the palate, till at length it reaches the holes of the nostrils opening into the mouth. Close those holes with the tongue (thus stopping inspiration), and fix the gaze on the space between the two eyebrows. This is called Khecharî.

ग्रथ खेचरी मुद्रायाः फलकथनम् । न च मृच्छी क्षुधा तृष्णा नैवालस्यं प्रजायते । न च रोगे। जरा मृत्युर्देवदेहः स जायते ॥ २८॥

Its benefits.

28. By this practice there is neither fainting, nor hunger, nor thirst, nor laziness. There comes neither disease, nor decay, nor death. The body becomes divine.

नाग्निना द्हाते गात्रं न शोषयति मारुतः। न देहं क्रेदयन्त्यापा दंशयेन्न भुजक्रमः॥ २९॥

29. The body cannot be burned by fire, nor dried up by the air, nor wetted by water, nor bitten by snakes.

लावण्यञ्च भवेद्रात्रे समाधिर्जायते भ्रुवम् । कपालवक्त्रसंयोगे रसना रसमामुयात् ॥ ३० ॥

30. The body becomes beautiful; Samâdhi is verily attained, and the tongue touching the holes obtains various juices (it drinks nectar.)

नानारससमुद्धतमानन्दं च दिने दिने।
आदै। कवणक्षारञ्च ततिस्तिककषायकम्॥ ३१॥
नवनीतं घृतं भीरं दिघ तक्रमधूनि च।
द्राक्षारसञ्च पीयूषं जायते रसनेदिकम्॥ ३२॥

31—32. Various juices being produced, day by day the man experiences new sensations; first, he experiences a saltish taste, then alkaline, then bitter, then astringent, then he feels the taste of butter, then of ghee, then of milk, then of curd, then of whey, then of honey, then of palm juice, and, lastly, arises the taste of nectar.

मथ विपरीतकरणीमुद्राकथनम् ।
नाभिमृहेवसेत्स्येस्तालुमृहे च चन्द्रमाः ।
ममृतं म्रसते स्यम्तते मृत्युवशे नरः ॥ ३३ ॥
सम्यं च योजयेत् स्यम्बन्द्रच्च मध मानयेत् ।
विपरीतकरी मुद्रासर्वतन्त्रेषु गोपिता ॥ ३४ ॥
भूमा द्वारश्च संस्थाप्य करयुग्मं समाहितः ।
सर्वपादः स्थिरो मृत्वा विपरीतकरी मता ॥ ३५ ॥

9.—VIPARÎTAKARANÎ.

33—35. The sun (the solar Nadi or plexus) dwells at the root of the navel, and the moon at the root of the palate; the process by which the sun is brought upward and the moon carried downward is called Viparîtakaranî. It is a secret Mudrâ in all the Tantras. Place the head on the ground, with hands spread, raise the legs up, and thus remain steady. This is called Viparîtakaranî.

ग्रथविपरीतकरणीमुद्रायाः फलकथनम् । मुद्रां च साधयेन्नित्यं जरां मृत्युञ्च नारायेत् । स सिद्धः सर्वेलेक्षेषु प्रलयेऽपि न सीद्ति ॥ ३६ ॥

Its benefits.

36. By the constant practice of this Mudrâ, decay and death are destroyed. He becomes an adept, and does not perish even at Pralaya.

मध योनिमुद्राकधनम् ।
सिद्धासनं समासाय कर्याचधुर्नसोमुखम् ।
मङ्गुष्ठतर्जनोमध्यानामादिभिश्च साधयेत् ॥३७ ॥
काकोभिः प्राणं संकृष्य ग्रपाने योजयेत्ततः ।
पट्चकाणि कमाद्धधात्वा हुं हंसमनुना सुधीः ॥ ३८
चैतन्यमानयेदेवीं निद्रिता या भुजङ्गिनो ।
जीवेन सहितां शक्तिं समुत्थाप्य कराम्बुजे ॥ ३९ ॥

शक्तिमयः स्वयं भूत्वा परं शिवेन सङ्गमम् । नानासुखं विहारञ्च चिन्तयेत् परमं सुखम् ॥ ४०॥ शिवशक्तिसमायागादेकान्तं भुवि भावयेत् । ग्रानन्दमानसा भूत्वा ग्रहं ब्रह्मोति संभवेत् ॥ ४१॥ योनिमुद्रा परा गेप्या देवानामपि दुर्छभा । सक्रमु लाभसंसिद्धिः समाधिशः स पव हि ॥ ४२॥

10.-YONIMUDRÂ

37—42. Sitting in Siddhâsana, close the two ears with the two thumbs, the eyes with the index fingers, the nostrils with the middle fingers, the upper lip with the fore fingers, and the lower lip with the little fingers. Draw in the Prâṇa-Vâyu by Kâkî-mudrâ, (as in verse 86) and join it with the Apâna-Vâyu; contemplating the six chakras in their order, let the wise one awaken the sleeping serpent-Goddess Kunḍalinî, by repeating the mantra Huṇ (⑤), and Haṇsa (⑥), and raising the Sakti (Force-kuṇḍali) with the jîva, place them at the thousand-petalled lotus. Being himself full of Sakti, being joined with the great Siva, let him think of the various pleasures and enjoyments. Let him contemplate on the union of Siva (spirit) and Sakti (Force or energy) in this world. Being himself all bliss, let him realise that he is the Brahma. This Yoni-mudrâ is a great secret, difficult to be obtained even by the Devas. By once obtaining perfection in its practice, one enters verily into Samâdhi.

त्रथ योनिमुद्राफलकथनम् । ब्रह्महा श्रूणहाचैव सुरापी गुरुतलपगः। पतैः पापैर्न लिप्येत योनिमुद्रानिबन्धनात् ॥ ४३ ॥ यानि पापानि घाराणि उपपापानि यानि च। तानि सर्वाणि नश्यन्ति योनिमुद्रानिबन्धनात् । तस्मादभ्यसनं कुर्याद्यदि मुक्तिं समिच्छति ॥ ४४ ॥

Its benefits.

43—44. By the practice of this Mudrâ, one is never polluted by the sins of killing a Brâhmaṇa, killing a fœtus, drinking liquor, or polluting the bed of the Preceptor. All the mortal sins and the venal sins are completely destroyed by the practice of this Mudrâ. Let him therefore practise it, if he wishes for emancipation.

त्रथ वज्रोणीमुद्राकथनम् । धरामवष्टभ्य करयोस्तलभ्यामूर्ध्वं क्षिपेत्पादयुगं शिरः खे । शक्तिप्रवेष्धाय चिरजीवनाय वज्रोणीमुद्रां मुनये। वदन्ति ॥ ४५॥

#### 11.-VAJRONI MUDRÂ.

45. Place the two palms on the ground, raise the legs in the air upward, the head not touching the earth. This awakens the Sakti, causes long life, and is called Vajroni by the sages.

अथ वज्रोणीमृद्रायाः फलकथनम् । अयं योगी यागश्रेष्ठी यागिनां मुक्तिकारणम् । अयं हितप्रदेश येगो योगिनां सिद्धिदायकः ॥ ४६॥ पतचोगप्रसादेन बिन्न्द्रसिद्धिभवेद् ध्रवम् । सिद्धे बिन्दै। महायत्ने किं न सिद्ध्यतिभूतले ।। ४७॥ भागेन महता युक्तो यदि मुद्रां समाचरेत । तथापि सकला सिद्धिस्तस्य भवति निश्चितम् ॥ ४८ ॥

Its benefits.

This practice is the highest of Yogas; it causes emancipation, and this beneficial Yoga gives perfection to the Yogis. By virtue of this Yoga, the Bindu-Siddhi (retention of seed) is obtained, and when that Siddhi is obtained what else can he not attain in this world. Though immersed in manifold pleasures, if he practises this Mudrâ, he attains verily all perfections.

श्रथ शक्तिचालनीमुद्राकथनम् । मृलाधारे ग्रात्मराक्तिःकुण्डली परदेवता । शयिता भुजगाकारा सार्द्धत्रिवलयान्विता ॥ ४९ ॥ 12.-SAKTI CHÂLANÎ.

The great goddess Kundalinî, the energy of Self, âtma-sakti (spiritual force), sleeps in the Mûlâdhâra (rectum); she has the form of a serpent having three coils and a half.

यावत् सा निद्रिता देहे तावज्ञीवः पशुर्यथा । ज्ञानं न जायते तावत् कोटियागं समभ्यसेत् ॥ ५० ॥

50. So long as she is asleep in the body, the Jîva is a mere animal, and true knowledge does not arise, though he may practise ten millions of Yoga.

उद्याटयेत् कवाटञ्च यथा कुञ्चिकया हठात् । कुण्डलिन्याः प्रवेधिन ब्रह्मद्वारं प्रभेदयेत् ॥ ५१ ॥

51. As by a key a door is opened, so by awakening the Kundalini by Hatha Yoga, the door of Brahma is unlocked.

नाभिं संवेष्ट्य वस्त्रेण न च नग्ना बहिस्थितः। गापनीयगृहे स्थित्वा शक्ति चालनमभ्यसेत् ॥ ५२ ॥

Encircling the loins with a piece of cloth, seated in a secret room, not naked in an outer room, let him practise the Saktichalana.

# वितस्तिप्रमितं दीघें विस्तारे चतुरङ्ग्छम् । मृदुछं धवछं सूक्ष्मं वैष्टनाम्बरछक्षणम् । एवमम्बरयुक्तञ्च कटिसुत्रेण योजयेत् ॥ ५३ ॥

53. One cubit long, and four fingers (3 inches) wide, should be the encircling cloth, soft, white and of fine texture. Join this cloth with the Kati-Sûtra (a string worn round the loins.)

भसाना गात्रं संख्यि सिद्धासनं समाचरेत् । नासाभ्यां प्राणमाकृष्य ग्रपाने योजयेद् बळात् ॥ ५४ ॥ तावदाकुञ्चयेद्वृद्यां रानैरिश्विनीमुद्रया । यावद्रच्छेत् सुषुम्नायां वायुः प्रकाशयेद्धठात् ॥ ५५ ॥

54—55. Rub the body with ashes, sit in Siddhâsana-posture, drawing the Prâṇa-Vâyu with the nostrils, forcibly join it with the Apâna. Contract the rectum slowly by the Asvinî Mudrâ, so long as the Vâyu does not enter the Sushumnâ, and manifests its presence.

# तदा वायुप्रबन्धेन कुम्मिका च भुजङ्गिनी। बद्धश्वासस्तते। भृत्वा ऊर्ध्वमार्गं प्रपद्यते ॥ ५६॥

56. By restraining the breath by Kumbhaka in this way, the Serpent Kundalini, feeling suffocated awakes and rises upwards to the Brahmarandhra.

# विना शक्तिचालनेन यानिमुद्रा न सिद्ध्यति । ग्रादै। चालनमभ्यस्य यानिमुद्रां समभ्यसेत् ॥ ५७ ॥

57. Without the Saktichalana, the Yoni-Mûdrâ is not complete or perfected; first the Chalana should be practised, and then the Yoni-Mudrâ should be learnt.

# इति ते कथितं चण्डकपाले शक्तिचालनम् । गापनीयं प्रयत्नेन दिने दिने समभ्यसेत्॥ ५८॥

58. O Chanda-Kâpâli! thus have I taught thee the Saktichâlana. Preserve it with care: and practise it daily.

श्रथ राक्तिचालनीमुद्रायाः फलकथनम् । मुद्रेयं परमा गेप्या जरामरणनाशिनी । तस्मादभ्यसनं कार्यं योगिभिः सिद्धिकाङ्क्षिभिः ॥ ५९ ॥

#### Its benefits.

59. This mudrâ should be kept carefully concealed. It destroys decay and death. Therefore the Yogi, desirous of perfection, should practise it.

नित्यं येाऽभ्यसते योगी सिद्धिस्तस्य करे स्थिता । तस्य विग्रहसिद्धिः स्याद्रोगाणां संक्षया भवेत् ॥ ६० ४ 60. The Yogî who practises this daily, acquires adeptship, attains Vigraha-siddhi and all his diseases are cured.

#### त्रथ तडागीमुद्राकथनम् । उदरं पश्चिमोत्तानं कृत्वा च तडागाकृति । ताडागी सा परामुद्रा जरामृत्युविनादीनी ॥ ६१ ॥

13.—TADÂGI-MUDRÂ.

61. Sitting in Paschimottâna-posture, make the stomach like a tank (hollow). This is Tadâgî (Tank) Mudrâ, destroyer of decay and death.

#### श्रथ माण्डुकीमुद्राकथनम् । मुखं समुद्रितं कृत्वा जिह्नामूलं प्रचालयेत् । शनैप्रसेदमृतं तन्माण्डुकी मुद्रिका विदुः ॥ ६२॥ 14.—MANDUKI-MUDRA.

62. Closing the mouth, move the tip of the tongue towards the palate, and taste slowly the nectar (flowing from the Thousand-petalled Lotus.) This is Frog-mudrâ.

श्रथ माण्डुकीमुद्रायाः फलकथनम् । विलतं पिलतं नैव जायते नित्ययावनम् । न केदो जायते पाका यः कुर्यान्नित्यमाण्डुकीम् ॥ ६३॥

Its benefits.

63. The body never sickens or becomes old, and it retains perpetual youth; the hair of him who practises this never grows white.

त्रथ शास्मवीमुद्राकथनम् । नेत्राञ्जनं समालेक्य ग्रात्मारामं निरीक्षयेत् । सा भवेच्छास्मवी मुद्रा सर्वतन्त्रेषु गापिता ॥ ६४ ॥

15.—ŠÂMBHAVÎ-MUDRÂ.

64. Fixing the gaze between the two eye-brows, behold the Self-existent. This is Śâmbhavî, secret in all the Tantras.

त्रथ शाम्भवीमुद्रायाः फलकथनम् । वेदशास्त्रपुराणानि सामान्यगणिका इव । इयं तु शाम्भवी मुद्रा गुप्ता कुलवधूरिव ॥ ६५॥

Its benefits.

65. The Vedas, the scriptures, the Purânas are like public women, but this Śâmbhavî should be guarded as if it were a lady of a respectable family.

स पव गादिनाथश्च स च नारायणः स्वयम् । स च ब्रह्मा रुष्टिकारी या मुद्रां वेत्ति शास्मवीम् ॥ ६६ ॥

66. He, who knows this Sâmbhavî, is like the Adinatha, he is a Nârâyaṇa, he is Brahmâ the Creator.

# सत्यं सत्यं पुनः सत्यं सत्यमुक्तं महेश्वर । शास्मवीं या विजानीयात् स च ब्रह्म न चान्यथा ॥ ६७॥

67. Maheswara has said, "Truly, truly, and again truly, he who knows the Sambhavî, is Brahma. There is no doubt of this."

# ग्रथ पञ्चधारणामुद्राकथनम् । कथिता शास्भवी मुद्रा शृज्व पञ्चधारणाम्। धारणानि समासाद्य किंन सिध्यति भूतले ॥ ६८॥

THE FIVE DHÂRAŅÂ-MUDRÂS.

The Sâmbhavî has been explained; hear now the five Dhâraṇâs. Learning these five Dhâranâs, what cannot be accomplished in this world?

# अनेन नरदेहेन स्वर्गेषु गमनागमम्। मनागतिभवेत्तस्य खेचरत्वं न चान्यथा ॥ ६९॥

By this, with the human body one can visit and revisit Svarga-loka, he can go wherever he likes, as swiftly as mind, he acquires the faculty of walking in the sky. These five Dhâranas are: -Parthivi (earthy), Âmbhasi (Watery), Vâyavî (aerial), Âgneyî (Fiery), and Âkâsî (Ethereal).

ग्रथ पार्थिवीधारणामुद्राकथनम्। यत्तत्त्वंहरितालदेशरचितं भौमं लकारान्वितं वेदास्रं कमलासनेन सहितं कृत्वा हृदि स्थायिनम्। प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारये-देषास्तम्भकरी सदा क्षितिज्ञयं कुर्यादधोधारणा ॥ ७०॥

(a).—PÂRTHIVÎ.

The Prithivî-Tattva has the colour of orpiment (yellow), the letter (la) ব is its secret symbol or seed (বাল), its form is four-sided, and Brahmâ, its presiding deity. Place this Tatva in the heart, and fix by Kumbhaki the Prâṇa-Vâyus and the Chitta there for the period of five ghatikâs (21/2) hours). This is called Adhodhâranâ. By this, one conquers the Earth, and no earthy-elements can injure him: and it causes steadiness.

**अथ पार्थिवीघार**खामुद्रायाः फलकथनम् । पार्थिवीधारणामुद्रां यः करोति च नित्यशः। मृत्युञ्जयः स्वयं सोपि स सिद्धो विचरेद् भुवि ॥ ७१ ॥

Its benefits.

He who practises this dharapa, becomes like the conqueror of Death : as an Adept he walks over this earth,

त्रथ श्राम्मसीधारणामुद्राकथनम् । शङ्क न्दुप्रतिमञ्च कुन्दधवलं तत्त्वं किलालं शुभं तत्पीयूषवकारबीजसहितं युक्तं सदा विष्णुना । प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारयेदेषा दुःसहतापपापहरणी स्यादाम्मसी धारणा ॥ ७२ ॥

(b).-ÂMBHASÎ.

72. The Water-Tattva is white like the Kunda-flower or a conch or the moon, its form is circular like the moon, the letter **\(\mathbf{q}\)** (va) is the seed of this ambrosial element, and Vishņu is its presiding deity. By Yoga, produce the water-tattva in the heart, and fix there the Prâṇa with the Chitta (consciousness), for five ghatikâs, practising Kumbhaka. This is Watery Dhâraṇâ; it is the destroyer of all sorrows. Water cannot injure him who practises this.

त्रथ ग्राम्भसीमुद्रायाः फलकथनम् । ग्राम्भसी परमां मुद्रां या जानाति स योगवित् । जले च गभीरे घारे मरगां तस्य ना भवेत् ॥ ७३ ॥ इयं तु परमा मुद्रा गेापनीया प्रयत्नतः । प्रकाशात् सिद्धिहानिः स्यात् सत्यं विच्म च तत्त्वतः ॥ ७४ ॥

Its benefits.

73.—74. The Âmbhasî is a great mudrâ; the Yogî who knows it, never meets death even in the deepest water. This should be kept carefully concealed. By revealing it success is lost, verily I tell you the truth.

श्रथ श्राग्नेयीधारणामुद्राकथनम् । यन्नाभिस्थितमिन्द्रगोपसहशं बीजं त्रिकाणान्वितं तत्त्वं तेजामयं प्रदीप्तमहणं रुद्रेण यत् सिद्धिद्म् । प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारये-देषा कालगभीरभीतिहरणी वैश्वानरी धारणा ॥ ७५॥

(c).—ÂGNEYÎ.

75. The Fire-Tattva is situated at the navel, its colour is red like the Indra-gôp insect, its form is triangular, its seed is (ra, ?) its presiding deity is Rudra. It is refulgent like the sun, and the giver of success. Fix the Prâṇa along with the Chitta in this Tattva for five ghatikâs. This is called Fire-Dhâraṇâ, destroyer of the fear of dreadful death, and fire cannot injure him.

अथ आग्नेयीघारणामुद्रायाः फलकथनम् । प्रदीप्ते ज्वलिते वह्नौ यदि पतित साधकः । पतन्मुद्राप्रसादेन स जीवित न मृत्युभाक् ॥ ७६॥

#### Its benefits.

76. If the practitioner is thrown into burning fire, by virtue of this Mudrâ he remains alive, without fear of death.

अथ वायवीधारणामुद्राकथनम्।
यद्भिन्नाञ्जनपुञ्जसिन्नभितं धूम्रावभासं परं
तत्त्वं सत्त्वमयं यकारसहितं यत्रेश्वरो देवता।
प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारयेदेषा स्ने गमनं करोति यमिनां स्याद्वायवी धारणाः॥ ७७॥

(d).—VÂYAVÎ.

77. The Air-tattva is black as unguent for the eyes (collirium), the letter **q** (ya) is its seed, and Isvara its presiding deity. This Tattva is full of Satva quality. Fix the Prâṇa and the Chitta for five ghatikâs in this Tattva. This is Vâyavî-Dhâraṇâ. By this, the practitioner walks in the air.

ग्रथ वायवीधारणामुद्रायाः फलकथनम् । इयं तु परमा मुद्रा जरामृत्युविनाशिनी । वायुना ज्ञियते नापि खे गतैश्च प्रदायिनी ॥ ७८ ॥ शठाय भक्तिशीनाय न देया यस्य कस्यचित् । दत्ते च सिद्धिहानिः स्यात् सत्यं विचम च चएड ते ॥ ७९ ॥

Its benefits.

78—79. This great Mudrâ destroys decay and death. Its practitioner is never killed by any aerial disturbances; by its virtue one walks in the air. This should not be taught to the wicked or to those devoid of faith. By so doing success is lost; Oh Chanda! this is verily the truth.

ग्रथ ग्राकाशीधारणामुद्राकथनम् । यत् सिन्धो वरशुद्धवारिसदृशं व्योमं परं भासितं तत्त्वं देवसदाशिवेन सहितं बीजं हकारान्वितम् । प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारये-देषा मोक्षकवाटभेदनकरी कुर्याघ्रभोधारणाम् ॥ ८०॥

(e).—âkâśî Dhâranâ.

80. The Ether-Tattva has the colour of pure sea-water, € (ha) is its seed, its presiding deity is Sadâsiva. Fix the Prâna along with Chitta for five ghatikâs in this Tattva. This is Ether-Dhâranâ. It opens the gates of emancipation.

अथं ग्राकाशीधारगामुद्रायाः फलकथनम् । ग्राकाशीधारगां मुद्रां यो वेत्ति सच येगावित् । न मृत्युर्जायते तस्य प्रलये नावसीदिति ॥ ८१ ॥

#### Its benefits.

81. He who knows this Dhâranâ is the real Yogî. Death does not approach him, nor does he perish at the Pralaya.

### ंत्रथं ग्रहिवनीमुद्राकथनम् । ग्राकुञ्चयेद् गुदद्वारं प्रकाशयेत् पुनः पुनः । सा भवेदहिवनी मुद्रा शक्तिप्रवाधकारिणी ॥ ८२ ॥

#### 21.—AŚVINÎ-MUDRÂ

82. Contract and dilate the anal aperture again and again, this is called Asvinî-mudrâ. It awakens the Śakti (Kunḍalinî).

#### अश्विनीमुद्रायाः फलकथनम् । अश्विनी परमा मुद्रा गुद्यरागविनाशिनी । बलपुष्टिकरी चैव अकालमरणं हरेत् ॥ ८३ ॥

#### Its benefits.

83. This Asvini is a great Mudra; it destroys all diseases of the rectum; it gives strength and vigour, and prevents premature death.

#### अथ पाशिनीमुद्राकथनम् । कण्ठपृष्ठे क्षिपेत् पादौ पाशवद् हद्वनधनम् । सा पव पाशिनी मुद्रा शक्ति प्रवोधकारिग्री ॥ ८४ ॥

#### 22.- PÂŚINÎ-MUDRÂ.

84. Throw the two legs on the neck towards the back, holding them strongly together like a Pâśa (a noose). This is called Pâśinî-mudrâ; it awakens\_the Śakti (Kunḍalinî.)

#### त्रथ पाशिनोमुद्रायाः फलकथनम् । पाशिनो,महती मुद्रा बलपुष्टिविधायिनी । साधनीया प्रयत्नेन साधकैः सिद्धिकाङक्षिभिः ॥ ८५ ॥

#### Its benefits.

85. This grand Mudrâ gives strength and nourishment. It should be practised with care by those who desire success.

#### ग्रथ काकीमुद्राकथनम् । काकचञ्चुवदास्येन पिवेद्वायुं शनैः शनैः । काकीमुद्रा भवेदेषा सर्वरागविनाशिनी ॥ ८६ ॥

#### 23.—KÂKÎ-MUDRÂ

86. Contract the lips, like the beak of a crow, and drink (draw in) the air slowly and slowly. This is Kâkî (crow) mudrâ, destroyer of all diseases.

### मध काकीमुद्रायाः फलकथनम्। काकीमुद्रा परा मुद्रा सर्वतन्त्रेषु गापिता। मस्याः प्रसादमात्रेण न रागी काकवद् भवेत्॥ ८७॥

Its benefits.

87. The Kâkî Mudrâ is a great Mudrâ, kept secret in all Tantras. By virtue of this, one becomes free from disease like a crow.

त्रथ मातिङ्गिनीमुद्राकथनम् । कण्डमम्रे जले स्थित्वा नासाभ्यां जलमाहरेत् । मुखान्निर्गमयेत् पश्चात् पुनर्वक्त्रेण चाहरेत् ॥ ८८ ॥ नासाभ्यां रेचयेत् पश्चात् कुर्यादेवं पुनः पुनः । मातिङ्गिनी परा मुद्रा जरामृत्युविनाशिनी ॥ ८९ ॥

24.—MÂTANGINI-MUDRÂ.

88-89. Stand in neck-deep water, draw in the water through the nostrils, and throw it out by the mouth. Then draw in the water through [the mouth and expel it through] the nostrils. Let one repeat this again and again. This is called Elephant-mudrâ, destroyer of decay and death.

ग्रथ मातिङ्गिनीमुद्रायाः फलकथनम् । विरले निर्जने देशे स्थित्वा चैकाग्रमानसः । कुर्यान्मातिङ्गिनीं मुद्रां मातङ्ग इव जायते ॥ ९०॥ यत्र यत्र स्थितौयोगी सुस्त्रस्यन्तमञ्जते । तस्मात् सर्वप्रयत्नेन साधयेनमुद्रिकां पराम् ॥ ९१॥

Its benefits.

90—91. In a solitary place, free from human intrusion, one should practise with fixed attention this Elephant mudrâ: by so doing, he becomes strong like Elephant. Wherever he may be, by this process the Yogî enjoys great pleasure; therefore this mudrâ should be practised with great care.

यथ भुजङ्गिनीमुद्राकथनम् । वक्त्रं किञ्चित् सुप्रसार्यं चानिलं गलया पिवेत् । सा भवेद् भुजगी मुद्रा जरामृत्युविनाशिनी ॥ ९२ ॥

25.—BHUJANGINÎ-MUDRÂ

92. Extending the neck a little forward, let him drink (draw in) air through the æsophagus; this is called Serpent-mudrâ, destroyer of decay and death.

#### श्रथं भुजङ्गिनीमुद्रायाः फलकथनम् । यावच उदरे रोगा ग्रजीर्णादि विशेषतः । तत् सर्वे नाशयेदाशु यत्र मुद्रा भुजङ्गिनी ॥ ९३॥

Its benefits.

93. This Serpent-mudrâ quickly destroys all stomach diseases, especially indigestion, dyspepsia, &c.

#### ग्रथ मुद्रागां फल कथनम् । इदं तु मुद्रापटलं कथितं चण्ड ते शुभम् । बक्कमं सर्वेसिद्धानां जरामरणनाशमम् ॥ ९४॥

THE BENEFITS OF MUDRÂS.

94. O Chanda-Kâpâli! thus have I recited to thee the chapter on Mudrâs. This is beloved of all adepts, and destroys decay and death.

शाद्याय भक्तिहीनाय न देयं यस्य कस्यित्। गापनीयं प्रयत्नेन दुळ्मं महतामपि॥ ९५॥

95. This should not be taught indiscriminately, nor to a wicked person, nor to one devoid of faith; this should be preserved secret with great care; it is difficult to be attained even by the Devas.

ऋजवे शान्तचिताय गुरुमक्तिपराय च । कुळीनाय प्रदातव्यं भागमुक्तिप्रदायकम् ॥ ९६ ॥

96. These Mudras which give happiness and emancipation should be taught to a guileless, calm and peace-minded person, who is devoted to his Teacher and comes of good family.

मुद्राखां पटलं ह्ये तत् सर्वत्र्याधिविनाशनम् । नित्यमभ्यासशीलस्य जठराग्निविवर्धनम् ॥ ९७ ॥

97. These Mudras destroy all diseases. They increase the gastric fire of him who practises them daily.

न तस्य जायते मृत्युर्नास्य जरादिकं तथा । नाग्निजलभयं तस्य वायोरपि कृता भयम् ॥ ९८ ॥

98. To him death never comes, nor decay, &c.; there is no fear to him from fire and water, nor from air.

कासः श्वासः स्रीहा कुष्ठं श्रेष्मरागाश्च विदातिः।
मुद्राणां साधनाचेव विनद्दयन्ति न संदायः॥ ९९॥

99. Cough, asthma, enlargement of spleen, leprosy, being diseases of twenty sorts, are verily destroyed by the practice of these Mudrâs.

बहुना किमिहोक्तेन सारं विध्य च चण्ड ते। नास्ति मुद्रासमं किञ्चित् सिद्धिदं क्षितिमण्डले ॥ १००॥ इति श्रीघेरण्डलंहितायां घेरण्डचण्डलंबादे घटस्थ-योगप्रकरणे मुद्राप्रयोगी नाम तृतीयापदेशः।

100. O Chanda! What more shall I tell three? In short, there is nothing in this world like the Mudras for giving quick success.

FOURTH LESSON.

# चतुर्थीपदेश: ।

#### घेराड उवाच—

# ग्रथातः संप्रवक्ष्यामि प्रत्याहारकमुत्तमम् । यस्य विज्ञानमात्रेण कामादिरिपुनादानम् ॥ १ ॥

PRATYÂHÂRA, OR RESTRAINING THE MIND.

GHERANDA SAID:—1. Now I shall tell thee, Pratyâhâra-Yoga the best. By its knowledge, all the passions like lust, &c., are destroyed.

# यते। यते। निश्चरित मनश्चञ्चलमस्थिरम् । ततस्तते। नियम्यैतदात्मन्येव वर्श नयेत् ॥ २ ॥

2. Let one bring the Chitta (thinking principle) under his control by withdrawing it, whenever it wanders away drawn by the various objects of sight.

# पुरस्कारं तिरस्कारं सुश्राव्यं वा भयानकम् । मनस्तस्मान्नियम्यैतदातमन्येव वशं नयेत ॥ ३॥

3. Praise or censure; good speech or bad speech; let one withdraw his mind from all these and bring the Chitta under the control of the Self.

# सुगन्धे वापि दुर्गन्धे घ्राग्रेषु जायते मनः। तस्मात् प्र्त्याहरेदेतदात्मन्येव वशं नयेत ॥ ४॥

4. From sweet smells or bad smells, by whatever odour the mind may be distracted or attracted, let one withdraw the mind from that, and bring the thinking principle under the control of his Self.

# मधुराम्चकतिकादिरसं गतं यदा मनः । तस्मात् प्रत्याहरेदेतदात्मन्येव वशं नयेत् ॥ ७ ॥ इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटश्ययोगे प्रत्याहारप्रयोगा नाम चतुर्थोपदेशः।

5. From sweet or acid tastes, from bitter or astringent tastes, by whatever taste the mind may be attracted, let one withdraw it from that, and bring it within the control of his Self.

FIFTH LESSON.

# पश्चमोपदेश: ।

घेरण्ड डवाच-

#### म्रथातः संप्रवश्यामि प्राणायामस्य यद्विधिम् । यस्य साधनमात्रेण देवतुल्यो भवेन्नरः॥१॥

PRÂŅÂYÀMA, OR RESTRAINT OF BREATH.

GHERANDA SAID:—1. Now I shall tell thee the rules of Pranayama or regulation of breath. By its practice a man becomes like a god.

मादौ स्थानं तथा कालं मिताहारं तथापरम्। नाडीशुद्धिं ततः पश्चात् प्राणायामं च साधयेत ॥२॥

2. Four things are necessary in practising Pranayama. First, a good place; second, a suitable time; third, moderate food; and, lastly, the purifications of the nadis, (vessels of the body, i.e., alimentary canal, &c.)

#### अथ स्थाननिर्णयः।

# दूरदेशे तथारण्ये राजधान्यां जनान्तिके । योगारम्भं न कुर्वीत कृतश्चेत् सिद्धिहा भवेत् ॥ ३॥

Place.

3. The practice of Yoga should not be attempted in a far off country (from home), nor in a forest, nor in a capital city, nor in the midst of a crowd. If one does so, he loses success.

अविश्वासं दूरदेशे अरण्ये रक्षिवर्जितम् । छाकारण्ये प्रकाशश्च तस्मात् त्रीणि विवर्जयेत् ॥ ४ ॥

4. In a distant country, one loses faith (because of the Yoga not being known there); in a forest, one is without protection; and in the midst of a thick population, there is danger of exposure (for then the curious will trouble him). Therefore, let one avoid these three.

सुदेशे धार्मिके राज्ये सुभिक्षे निरुपद्रवे । तत्रैकं कुटीरं कृत्वा प्राचीरैः परिवेष्टितम् ॥ ५ ॥

5. In a good country whose king is just, where food is easily and abundantly procurable, where there are no disturbances, let one erect there a small hut, around it let him raise walls.

वापीकूपतडागं च प्राचीरमध्यवित च । नात्यचं नातिनिम्नं च कुटीरं कीटवर्जितम् ॥ ६ ॥

6. And in the centre of the enclosure, let him sink a well and dig a tank. Let the hut be neither very high nor very low: let it be free from insects.

# सम्यग्गेामयिलतं च कुटीरन्तत्रनिर्मितं । एवं स्थानेषु गुप्तेषु प्राणायामं समभ्यसेत् ॥ ७ ॥

7. It should be completely plastered over with cow-dung. In a hut thus built and situated in such a hidden place, let him practise Prânâyâma.

#### म्रथ कालनिर्णयः। हैमन्ते शिशिरे ग्रीष्मे वर्षायां च ऋता तथा। योगारम्भं न कुर्वित कृते योगा हि रोगदः ॥ ८ ॥

Time

8. The practice of Yoga should not be commenced in thesef our seasons out of six:—hemanta (winter), sisira (cold), grîshma (hot), varshâ (rainy). If one begins in these seasons, one will contract diseases.

# वसन्ते शरिद प्रोक्तं यागारम्भं समाचरेत् । तथायागी भवेत् सिद्धो रागानमुक्तो भवेद् भ्रुवम् ॥ ९ ॥

9. The practice of Yoga should be commenced by a beginner in spring (vasanta); and autumn (sarat). By so doing, he attains success; and verily he does not become liable to diseases.

# चैत्रादिफाल्गुनान्ते च माघादिफाल्गुनान्तिके । द्वौ द्वौ मासौ ऋतुभागा अनुभावस्वतु स्वतुः ॥ १०॥

10. The six seasons occur in their order in the twelve months beginning with Chaitra and ending with Phâlguna: two months being occupied by each season. But each season is experienced for four months, beginning with Mâgha and ending with Phâlguna.

# वसन्तरवैत्र वैशाखा ज्येष्ठाषाढा च ग्रीष्मका । वर्षा श्रावणभादाभ्यां शरदाश्विनकार्तिको । मार्गपाषा च देशमन्तः शिशिरा माधकाल्युना ॥ ११ ॥

SIX SEASONS.

# 11. The six seasons are as follows:—

Season,	Months (Sanskrit).	Maralle 1
Vasanta or Spring Grishma or Summer Varshå or Rainy Sarat or Autumn Hemanta or Winter Sisira or Cold	Chaitra and Vaisakha Jeshtha and Asadha Sravana and Bhadra Asvina and Kartika Agrahayana and Pausha Magha and Phalguna	English.  March, April.  May, June.  July, August.  Sept., Oct.  Nov., Dec.

मनुभावं प्रवस्थामि ऋत्नां च यथादितम् माघादिमाधवान्तेषु वसन्तानुभवं विदुः ॥ १२ ॥ चैत्रादि चाषाढातं च निदाघानुभवं विदुः । ग्राषाढादि चादिवनान्तं प्रातृषानुभवं विदुः ॥ १३ ॥ भाद्रादिमार्गशीर्षान्तं शरदे।उनुभवं विदुः । कार्तिकादिमाधमासान्तं हेमन्तानुभवं विदुः । मार्गोदिचतुरे। मासाङ शिशिरानुभवं विदुः ॥ १४॥

The experiencing of seasons.

12-14. Now I shall tell thee the experiencing of seasons. They are as follows:—

Beginning from.		Endia, ith.	Season.	English.
Mâgha		Vaisâkha	Varshânubhava	January to April.
Chaitra	•••	Asâdha	Grîshmânubhava	March to June.
Asâdha	•••	Âsvina	Varshânubhaya	June to September.
Bhâdra	•••	Agrahayana	Saradânubhava	August to Nov.
Kârtika	•••	Magha	Hemanâtanubhaya	Oct. to Jan.
<b>Agr</b> ahâyaṇa	***	Phâlguna	Sisiranubhava	Nov. to Feb.

#### वसन्ते वापि शरिद योगारम्भं समाचरेत् । तदा योगो भवेत् सिद्धोविनायासेन कथ्यते ॥ १५ ॥

15. The practice of Yoga should be commenced either in Vasanta (spring) or Sarat (autumn). For in these seasons success is attained without much trouble.

# अथ मिताहारः। मिताहारं विना यस्तु येगगरम्भं तु कारयेत्। नानारोगो भवेत्तस्य किञ्चियोगा न सिध्यति ॥ १६॥

3.—Moderation of diet.

16. He who practises Yoga without moderation of diet, incurs various diseases, and obtains no success.

#### शाल्यन्नं यवपिष्ठं वा गेध्यूमपिष्टकं तथा । मुद्गंमाषचणकादि शुभ्रं च तुषवर्जितम् ॥ १७ ॥

17. A Yogî should eat rice, barley (bread), or wheaten bread. He may eat Mudga beans मा (Phaseolus Mungo), Mâsha beans (Phaseolus Radiatus), gram, &c. These should be clean, white and free from chaff.

पटेालं पनसं मानं ककोलं च गुकाशकम् । द्राढिकां कर्कटों रम्भां डुम्बरीं कण्टकण्टकम् ॥ १८ ॥ ग्रामरम्भां भालरम्भां रम्भादण्डं च मूलकम् । वार्ताकों मूलकं ऋद्यियोगी सक्षणमाचरेत् ॥ १९ ॥

18-19. A Yogi may eat patola (a kind of cucumber, परवर), jack-fruit, mânakachu (Arum Colocasia), kakkola (a kind of berry), the jujube,

the bonduc nut (Bonducella guilandina), cucumber, plantain, fig; the unripe plantain, the small plantain, the plantain stem, and roots, brinjal, and medicinal roots and fruits (e.g., riddhi, &c.)

बालशाकं कालशाकं तथा पटोलपत्रकम् । पञ्चशाकं प्रशंसीयाद्वास्तूकं हिलमोचिकाम् ॥ २०॥

20. He may eat green, fresh vegetables बाजशाक, black vegetables (काजशाक), the leaves of patola, the Vâstûka-śâka, and hima-lochikâ Sâka. These are the five śâkas (vegetable leaves) praised as fit food for Yogîs.

शुद्धं सुमधुरं स्निग्धं उदरार्धविवर्जितम् । भुज्यते सुरसं प्रीत्या मिताहारमिमं विदुः॥ २१ ॥

21. Pure, sweet and cooling food should be eaten to fill half the stomach: eating thus sweet juices with pleasure, and leaving the other half of the stomach empty is called moderation in diet.

अन्ने न पूरयेद्धें तैायेन तु तृतीयकम्। उदरस्य तुरीयांशं संरक्षेद्वायुचारणे॥ २२॥

22. Half the stomach should be filled with food, one quarter with water: and one quarter should be kept empty for practising prânâyâma.

कट्चब्मं छवणं तिक्तं भृष्टं च द्धि तक्रकम्। शाकोत्कटं तथा मद्यं तालं च पनसं तथा॥ २३॥

Prohibited foods.

23. In the beginning of Yoga-practice one should discard bitter, acid, salt, pungent and roasted things, curd, whey, heavy vegetables, wine, palmnuts, and over-ripe jack-fruit.

कुलत्थं मसूरं पाण्डुं कृष्माण्डं शाकदण्डकम् । तुम्बीकोलकपित्थं च कण्टविच्चं पलाशकम् ॥ २४॥

24. So also kulattha and masur beans, pandu fruit, pumpkins and vegetable stems, gourds, berries, katha-bel, (feronia elephantum), kanta-bilva and palâśa (Butea frondosa).

कदम्बं जम्बीरं बिम्बं लकुचं लग्जनं विषम् । कामरङ्कं पियालं च हिंगुशाल्मलीकेमुकम् ॥ २५

25. So also Kadamba (Nauclea cadamba), jambira (citron), bimba, lukucha (a kind of bread fruit tree), onions, lotus, Kâmaranga, piyâla (Buchanânia latifolia), hinga (assafœtida), sâlmali, kemuka.

योगारम्भे वर्जयेच पथस्त्रोवहिसेवनम् । नवनीतं घृतं क्षीरं गुडं रार्करादि चैक्षवम् ॥ २६ ॥ पकरम्मां नारिकेळं दाडिम्बमशिवासवम् । द्राक्षाङ्गळवनीं घात्रीं रसमाम्राववर्जितम् ॥ २७ ॥ 26—27. A beginner should avoid much travelling, company of women, and warming himself by fire. So also he should avoid fresh butter, ghee, thickened milk, sugar, and date-sugar, &c., as well as ripe plantain, cocoa-nut, pomegranate, dates, lavanî fruit, âmlaki (myrobalans), and everything containing acid juices.

पलाजातिलवङ्गं च पैारुषं जम्बु जाम्बलम्। हरीतकों सर्जूरं च योगी भक्षणमाचरेत्॥ २८॥

28. But cardamom, jaiphal, cloves, aphrodisiacs or stimulants, the rose-apple, haritaki, and palm dates, a Yogî may eat while practising Yoga.

लघुपाकं मियं स्निग्धं तथा धातुप्रपोषसम्। मने।ऽभिलषितं याग्यं योगी भाजनमाचरेत्॥ २९॥

29. Easily digestible, agreeable and cooling foods which nourish the humours of the body, a Yogî may eat according to his desire.

काठिन्यं दुरितं पूतिमुख्यं पर्यु षितं तथा। अतिशीतं चातिचेष्यां भक्ष्यं योगी विवर्जयेत्॥ ३०॥

30. But a Yogi should avoid hard (not easily digestible), sinful food, or putrid food, or very hot, or very stale food, as well as very cooling or very much exciting food.

प्रातःस्नाने।पवासादि कायक्तं शिविधिं तथा। पकाहारं निराहारं यामान्ते च न कारयेत्॥ ३१॥

31. He should avoid early (morning before sunrise) baths, fasting, &c., or anything giving pain to the body; so also is prohibited to him eating only once a day, or not eating at all. But he may remain without food for 3 hours.

पवं विधिविधानेन प्राणायामं समाचरेत्। ग्रारम्भे प्रथमे कुर्यात् क्षीराज्यं नित्यभोजनम्। मध्याहे चैव सायाह्ने भोजनद्वयमाचरेत्॥ ३२॥

32. Regulating his life in this way, let him practise Pranayama. In the beginning before commencing it, he should take a little milk and ghee daily, and take his food twice daily, once at noon, and once in the evening.

इति मिताहारः।

ग्रथ नाडीशुद्धिः । कुराासने मृगाजिने व्याघ्राजिने च कम्बले । खलासने समासीनः प्राङ्मुखा वाप्युदङ्मुखः । नाडीशुद्धिं समासाद्य प्राणायामं समभ्यसेत् ॥ ३३ ॥

#### 4.—PURIFICATION OF NÂDIS.

33. He should sit on a seat of Kuśa-grass, or an antelope skin, or tiger skin or a blanket, or on earth, calmly and quietly, facing east or north. Having purified the nâdis, let him begin Prânâyâma.

#### चण्डकापालिख्वाच ।

नाडीग्रुद्धिं कथं कुर्याम्नाडीग्रुद्धिस्तु कीहशी। तत् सर्वे श्रोतुमिच्छामि तद्वदस्य द्यानिधे॥ ३४॥

Chandakâpâli said:—34. O ocean of mercy! How are nâdis purified, what is the purification of nâdis; I want to learn all this; recite this to me.

घेरण्ड उवाच— मलाकुलासु नाडीषु मारुते। नैव गच्छति । प्राणायामः कथं सिध्येत्तत्त्वज्ञानं कथं भवेत्। तस्मादादौ नाडीशुद्धिं प्राणायामं ततेऽभ्यसेत्॥ ३५॥

Gheranda said:—35. The Vâyu does not (cannot) enter the nâdis so long as they are full of impurities (e.g., fæces, &c.). How then can Prânâyâma be accomplished? How can there be knowledge of Tattvas? Therefore, first the Nâdis should be purified, and then Prânâyâma should be practised.

नाडीशुद्धिद्धिया प्राक्ता समनुर्निर्मनुस्तथा। बीजेन समनुं कुर्योन्निर्मनुं धौतकर्मणा॥ ३६॥

36. The purification of nadis is of two sorts:—Samanu and Nirmanu. The Samanu is done by a mental process with Bija-mantra. The Nirmanu is performed by physical cleanings.

धौतकर्म पुरा प्रोक्तं षट्कर्मसाधने यथा। श्टगुष्व समतुं चण्ड नाडीशुद्धिय था भवेत्॥ ३७॥

37. The physical cleanings or Dhautis have already been taught. They consist of the six Sâdhanas. Now, O Chanda, listen to the Samanu process of purifying the vessels.

उपविश्यासने योगी पद्मासनं समाचरेत्। गुर्वादिन्यासनं कुर्याद् यथैव गुरुभाषितम्। नाडीशुद्धिं प्रकुर्वीत प्राणायामविशुद्धये॥ ३८॥

38. Sitting in the Padmâsana posture, and performing the adoration of the Guru, &c., as taught by the Teacher, let him perform purification of Nadis for success in Pránayama.

वायुबीजं तते। ध्यात्वा धूम्रवर्णं सतेजसम् । चन्द्रेण प्रयेद्वायुं बीजं षोडशकैः सुधीः ॥ ३९ ॥

#### चतुःषष्ट्या मात्रया च कुम्भकेनैव धारयेत्। द्वात्रिंशन्मात्रया वायुं सूर्य नाड्या च रेचयेत्॥ ४०॥

39—40. Contemplating on Vâyu-Bîja (i.e., v), full of energy and of a smoke-colour, let him draw in breath by the left nostril, repeating the Bîja sixteen times. This is Pûraka. Let him restrain the breath for a period of sixty-four repetitions of the Mantra. This is Kumbhaka. Then let him expel the air by the right nostril slowly during a period occupied by repeating the Mantra thirty-two times.

नाभिमूलाद्विमुत्थाप्य ध्यायेत्तेजोऽवनीयुतम्। विक्विजिषाडरोन सुर्य नाड्या च पूरयेत्॥ ४१॥ चतुःषष्ट्या मात्रया च कुम्भकेनैव धारयेत्। द्वात्रिंशन्मात्रया वायुं शिशानाड्या च रेचयेत्॥ ४२॥

41-42. The root of the navel is the seat of Agni-Tattva. Raising the fire from that place, join the Prithivî-Tattva with it; then contemplate on this mixed light. Then repeating sixteen times the Agni-Bîja (†), let him draw in breath by the right nostril, and retain it for the period of sixty-four repetitions of the Mantras, and then expel it by the left nostril for a period of thirty-two repetitions of the Mantra.

नासाग्रे राराधृग्विम्बं ध्यात्वा ज्योत्स्नासमित्वतम् । ठं बींजंषाडरोनैव इडया पूरयेन्मस्त् ॥ ४३ ॥ चतुःषष्ट्या मात्रया च वं बीजेनैव धारयेत् । ग्रमृतं ग्लावितं ध्यात्वा नाडीधातं विभावयेत् । छकारेण द्वात्रिं रोन हढं भाव्यं विरेचयेत् ॥ ४४ ॥

43—44. Then fixing the gaze on the tip of the nose and contemplating the luminous reflection of the moon there, let him inhale through the left nostril, repeating the Bija tham (\$\dd{z}\$) sixteen times; let him retain it by repeating the Bija (\$\dd{z}\$) sixty-four times; in the meanwhile imagine (or contemplate) that the nectar flowing from the moon at the tip of the nose runs through all the vessels of the body, and purifies them. Thus contemplating, let him expel the air by repeating thirty-two times the Prithivî Bîja lam (\$\dd{z}\$).

पवंविधां नाडीशुद्धिं कृत्वा नाडीं विशोधयेत्। हृद्धा भूत्वासनं कृत्वा प्राणायामं समाचरेत्॥ ४५॥

45.—By these three Prânâyâmas the nâdis are purified. Then sitting firmly in a posture, let him begin regular Prânâyâma.

सिहतः सूर्य भेदश्च उज्जायी शीतली तथा। भिक्रका सामरी मूर्जा केवली चाष्टकुस्मिकाः॥ ४६॥

#### KINDS OF KUMBHAKA.

46. The Kumbhakas or retentions of breath are of eight sorts; Sahita, Sûrya-bheda, Ujjâyî, Sîtalî, Bhastrikâ, Bhrâmarî, Mûrchhâ and Kevalî.

# सहितो द्विविधः प्रोक्तः सगर्भश्चनिगर्भकः । सगर्भो बीजमुचार्ये निगर्भो बीजविज्ञितः ॥ ४७ ॥

1.-SAHITA

47. The Sahita Kumbhaka is of two sorts:—Sagarbha and Nirgarbha. The Kumbhaka performed by the repetition of Bîja Mantra is Sagarbha; that done without such repetition is Nirgarbha.

प्राणायामं सगर्भे च प्रथमं कथयामि ते। सुखासने चोपविश्य प्राङमुखा वाप्यु दङ्मुखः। श्यायेद्विधिं रजोगुणं रक्तवर्णमवर्णकम्॥ ४८॥

48. First I shall tell thee the Sagarbha Pránáyâma. Sitting in Sukhâsana posture, facing east or north, let him contemplate on Brahmâ full of Rajas quality of a blood-red colour, in the form of the letter w.

इडया पूरयेद्वायुं मात्रया वाडरीः सुधीः। पूरकान्ते कुम्मकाद्ये कर्तव्यस्तुड्डीयानकः॥ ४९॥

49. Let the wise practitioner inhale by the left nostril, repeating in sixteen times. Then before he begins retention (but at the end of inhalation), let him perform Uddîyânabandha.

सत्त्वमयं हरिंध्यात्वा उकारं कृष्णवर्णकम् । चतुःषष्ट्या च मात्रया कुम्भकेनैव घारयेत् ॥ ५० ॥

50. Then let him retain breath by repeating sixty-four times, contemplating on Hari, of a black colour and of Satva quality.

तमामयं शिवं ध्यात्वा मकारं गुक्कवर्णकम् । द्वात्रिंशन्मात्रया चैव रेचर्योद्वधिना पुनः ॥ ५१ ॥

51. Then let him exhale the breath through the right nostril by repeating man ( $\tilde{\mathbf{n}}$ ) thirty-two times, contemplating Siva of a white colour and of Tamas quality.

पुनः पिङ्गलयापूर्यं कुम्भकेनैव धारयेत् । इडया रेचयेत् पश्चाद् तद्वीजेन क्रमेण तु ॥ ५२ ॥

52. Then again inhale through Pingalâ (right nostril), retain by Kumbhaka, and exhale by Idâ (left), in the method taught above, changing the nostrils alternately.

त्रवुलोमविलोमेन वारंवारं च साधयेत्। पूरकान्ते कुम्मकान्तं धृतनासापुटद्वयम्। कनिष्ठानामिकाङ्गुष्ठैः तर्जनीमभ्यमे विना॥ ५३॥ 53. Let him practise, thus alternating the nostrils again and again. When inhalation is completed, close both nostrils, the right one by the thumb and the left one by the ring-finger and little-finger, never using the index and middle-fingers. The nostrils to be closed so long as Kumbhaka is.

#### प्राणायामा निगर्भस्तु विना बीजेन जायते । वामजानृपरिन्यस्तवामपाणितलं स्रमेत् । एकादिशतपर्यन्तं पूरकुम्भकरेचनम् ॥ ५४ ॥

54. The Nirgarbha (or simple or mantraless) Prânâyâma is performed without the repetition of Bîja mantra; and the period of Pûraka (inhalation or inspiration), Kumbhaka (retention), and Rechaka 'expiration', may be extended from one to hundred mâtrâs.

# उत्तमा विंशतिर्मात्रा षे।डशी मःत्रा मध्यमा । अधमा द्वादशी मात्रा प्राणायामास्त्रिधा स्मृताः ॥ ५५ ॥

55. The best is twenty Mâtrâs: i.e., Pûraka 20 seconds, Kumbhaka 80, and Rechaka 40 seconds. The sixteen mâtrâs is middling, i.e., 16,64 and 32. The twelve mâtrâs is the lowest, i.e., 12,48,24. Thus the Prânâyâma is of three sorts.

# ग्रधमाजायते घर्मी मेरकसम्थ मध्यमात्। उत्तमाच भूमित्यागस्त्रिविधं सिद्धिलक्षणम्॥ ५६॥

56. By practising the lowest Prânâyâma for sometime, the body begins to perspire copiously; by practising the middling, the body begins to quiver (especially, there is a feeling of quivering along the spinal cord.) By the highest Prânâyâma, one leaves the ground, i.e., there is levitation. These signs attend the success of these three sorts of Prânâyâma.

#### प्राणायामात् खेचरत्त्वं प्राणायामाद् रेगगनाशनम् । प्राणायामाद्वेषधयेच्छक्तिं प्राणायामान्मनेत्मनी । त्रानन्दो जायते चित्ते प्राणायामी सुखी भवेत् ॥ ५७॥

57. By Prânâyâma is attained the power of levitation (Khecharî Śakti), by Prânâyâma diseases are cured, by Prânâyâma the Śakti (spiritual energy) is awakened, by Prânâyâma is obtained the calmness of mind and exaltation of mental powers (clairvoyance, &c.); by this, mind becomes full of bliss; verily the practitioner of Prânâyâma is happy.

अथ स्यमेदकुम्भकः

घेरण्ड डवाच—

कथितं सहितं कुम्भं सूर्यभेदनकं शृहा । पूरयेत् सूर्यनादमा च यथाशक्ति बहिर्मरुत् ॥ ५८ ॥

# धारयेद्बहुयत्नेन कुम्भकेन जलन्धरैः। यावत् स्वेदं नखकेशाभ्यां तावत् कुर्वन्तु कुम्भकम्॥ ५९॥

2.—SÛRYABHEDA KUMBHAKA.

Gheranda said:—58—59. I have told thee the Sahita Kumbhaka, now hear the Sûryabheda. Inspire with all your strength the external air through the sun-tube (right nostril): retain this air with the greatest care, performing the Jâlandhara Mudrâ. Let the Kumbhaka be kept up so long as the perspiration does not burst out from the tips of the nails and the roots of the hair.

प्राणोऽपानः समानश्चोदानव्यानौ तथैव च। नागः कूर्मश्च क्रकरेा देवदत्तो धनञ्जयः॥ ६०॥

THE VÂYUS.

60. The Vâyus are ten, namely Prâṇa, Apâna, Samâna, Udâna and Vyâna; Nâga, Kûrma, Krikara, Devadatta and Dhananjaya.

हृदि प्राणो वहेन्नित्यमपाना गुद्मण्डले । समाना नाभिदेशे तु उदानः कण्ठमध्यगः ॥ ६१ ॥ व्याना व्याप्य शरीरे तु प्रधानाः पञ्च वायवः । प्राणाद्याः पञ्च विख्याता नागाद्याः पञ्च वायवः ॥ ६२ ॥

Their Seats.

61—62. The Prâna moves always in the heart; the Apâna in the sphere of anus; the Samâna in the navel region; the Udâna in the throat; and the Vyâna pervades the whole body. These are the five principal Vâyus, known as Prânâdi. They belong to the Inner body. The Nâgâdi five Vâyus belong to the Outer body.

तैषामि च पञ्चानां स्थानानि च वदाम्यहम् ! उदगारे नाग ग्रास्यातः कूर्मस्तून्मीछने स्मृतः ॥ ६३ ॥ ककरः क्षुत्कृते क्षेया देवदत्तो विज्ञम्मणे। न जहाति स्तै कापि सर्वन्यापी धनञ्जयः ॥ ६४ ॥

63—64. I now tell thee the seats of these five external Vâyus. The Nâga-Vâyu performs the function of eructation; the Kûrma opens the eye-lids; the Krikara causes sneezing; the Devadatta does yawning; the Dhananjaya pervades the whole gross body, and does not leave it even after death.

नागा गृह्णाति चैतन्यं क्रमेश्चे व निमेषणम् । क्षुचुषं छकरद्वैव ज्रम्भणं चतुर्थेन्द्व । भवेद्धनञ्जयाच्छन्दं क्षणमात्रं न निःसरेत् ॥ ६५॥ 65. The Naga-Vayu gives rise to consciousness, the Kûrma causes vision, the Krikara hunger and thirst, the Devadatta produces yawning and by Dhananjaya sound is produced; this does not leave the body ever.

सर्वे ते सूर्यसंभिन्ना नाभिमृलात् समुद्धरेत् । ईडया रेचयेत् पश्चाद् धैर्येणाखण्डवेगतः ॥ ६६ ॥ पुनः सूर्येण चाकृष्य कुम्भियत्वा यथाविधि । रेचियत्वा साधयेतु क्रमेण च पुनःपुनः ॥ ६७ ॥

66—67. All these Vâyus, separated by the Sûrya-nâdi, let him raise up from the root of the navel; then let him expire by the Idâ-nâdi, slowly and with unbroken, continuous force. Let him again draw the air through the right nostril, retaining it, as taught above, and exhale it again. Let him do this again and again. In this process, the air is always inspired through the Sûrya-nâdî.

कुम्मकः सूर्यभेदस्तु जरामृत्युविनाशकः । बाघयेत् कुंडलीं शक्तिं देहानलं विवर्धयेत् । इति ते कथितं चण्ड सूर्यभेदनमुत्तमम् ॥ ६८॥

Its benefits.

68. The Sûrya-bheda Kumbhaka destroys decay and death, awakens the Kuṇdalî sakti, increases the bodily fire. O Chaṇda! thus have I taught thee the Sûraybhedana Kumbhaka.

N.B.—The description of this process, as given in Hatha-Yoga Pradîpikâ, is somewhat different. Soon after Pûraka (inspiration), one should perform Jâlandhar and at the end of Kumbhaka, but before Rechaka perform the Uddîyânabandha. Then quickly contract the anal orifice by Mûlabandha, contract the throat, pull in the stomach towards the back; by this process the air is forced into the Brahma-nâdî (Sushumnâ). Raise the Apâna up, lower the Prâna, below the Kantha; a Yogî becomes free from decay: the air should be drawn through the right nostril and expelled through the left.

#### ग्रथ उज्जायी कुम्मकः नासाभ्यां वायुमाकृष्य मुखमध्ये च घारयेत् । हृद्गलाभ्यां समाकृष्य वायुं वक्त्रे च घारयेत् ॥ ६९ ॥

3.—UJJÂYÎ

69. Close the mouth, draw in the external air by both the nostrils, and pull up the internal air from the lungs and throat; retain them in the mouth.

#### मुखं प्रक्षाल्य संवन्य कुर्याज्ञालन्धरं ततः। ग्राद्यक्ति कुम्भकं कृत्वा धारयेदविरोधतः॥ ७०॥

70. Then having washed the mouth (i.e., expelled air through mouth) perform Jalandhara. Let him perform Kumbhaka with all his might and retain the air unhindered.

उज्जायीकुम्भकं कृत्वा सर्वकार्याणि साधयेत्। न भवेत् कफरागश्च कृरवायुरजीर्णकम्॥ ७१॥ ग्रामवातः क्षयः कासा ज्वरष्लीहा न विद्यते। जरामृत्युविनाशाय चाज्जायां साधयेन्नरः॥ ७२॥

71—72. All works are accomplished by Ujjâyî Kumbhaka. He is never attacked by phlegm diseases, or nervous diseases, or indigestion, or dysentery, or consumption, or cough; or fever or [enlarged] spleen. Let a man perform Ujjâyî to destroy decay and death.

N.B.—See the Hatha-Yoga Pradîpikâ, Chap. II.—51, 53 for a different description

of this.

अथ शीतलीकुम्भकः । जिह्नया वायुमाकृष्य उदरे पूरयेच्छनैः। क्षणं च कुम्भक कृत्वा नासाभ्यां रेचयेत् पुनः॥ ७३॥ 4.—sîtalî.

73. Draw in the air through the mouth (with the lips contracted and tongue thrown out), and fill the stomach slowly. Retain it there for a short time. Then exhale it through both the nostrils.

सर्वदा साधयेद्योगी शीतलीकुम्भकं शुभम्। त्रजीर्थां कफिपत्तव्य नैव तस्य प्रजायते॥ ७४॥

74. Let the Yogî always practise this Sîtalî Kumbhaka, giver of bliss; by so doing, he will be free from indigestion, phlegm and bilious disorders.

त्रथ भस्त्रिकाकुम्भकः । भस्त्रेष लेहिकाराणां यथाक्रमेण संस्रमेत् । तथा वायुं च नासाभ्यामुभाभ्यां चालयेच्छनैः ॥ ७५॥

5.—BHASTRIKÂ (BELLOW).

75. As the bellows of the ironsmith constantly dilate and contract, similarly let him slowly draw in the air by both the nostrils and expand the stomach; then throw it out quickly (the wind making sound like bellows).

पवं बिंशतिवारं च छत्वा कुर्याच कुम्भकम्। तदन्ते चालयेद्वायुं पूर्वोक्तं च यथाविधि ॥ ७६॥ त्रिवारं साधयेदेनं भस्त्रिकाकुम्भकं सुधीः। न च रोगा न च क्रेश ग्रारोग्यं च दिने दिने॥ ७७॥

76—77. Having thus inspired and expired quickly twenty times, let him perform Kumbhaka; then let him expel it by the previous method. Let the wise one perform this Bhastrikâ (bellows-like) Kumbhaka thrice: he will never suffer any disease and will be always healthy.

#### अथ भ्रामरीकुम्भकः । अर्थरात्रे गते योगी जन्त्नां शब्दवर्जिते । कर्णो पिघाय हस्ताभ्यां कुर्यात् पूरककुम्भकम ॥ ७८॥

6.—BHRÂMARÌ (OR BEETLE-DRONING KUMBHAKA).

78. At past midnight, in a place where there are no sounds of any animals, &c., to be heard, let the Yogi practise Pûraka and Kumbhaka, closing the ears by the hands.

श्राणुयाद्दक्षिणे कर्णे नादमन्तर्गतं श्रुभम् । प्रथमं भिन्नभीनादं च वंशीनादं ततः परम् ॥ ७९ ॥ मेघभंभरभ्रमरी घण्टाकांस्यं ततः परम् । तुरीभेरीमृदङ्कादिनिनादानकदुन्दुभिः ॥ ८० ॥

79—80. He will hear then various internal sounds in his right ear. The first sound will be like that of crickets, then that of a lute, then that of a thunder, then that of a drum, then that of a beetle, then that of bells, then those of gongs of bell-metal, trumpets, kettle-drums, mridanga, military drums, and dundubhi, &c.

पवं नानाविधा नादा जायते नित्यमभ्यसात । ग्रनाहतस्य राज्दस्य तस्य राज्दस्य या ध्वानः ॥ ८१ ॥ ध्वानेरन्तर्गतं ज्याति ज्यातिरन्तर्गतं मनः । तन्मना विलयं याति तद्विष्णाः परमं पदम् । पवं भ्रामरीसंसिद्धिः समाधिसिद्धिमाम् यात ॥ ८२ ॥

81-82. Thus various sounds are cognised by daily practice of this Kumbhaka. Last of all is heard the Anahata sound rising from the heart; of this sound there is a resonance, in that resonance there is a Light. In that Light the mind should be immersed. When the mind is absorbed, then it reaches the Highest seat of Vishnu (parama-pada). By success in this Bhramari Kumbhaka one gets success in Samadhi.

त्रथ मृर्च्छाकुम्भकः । सुखेन कुम्भकं कृत्वा मनश्च झुवोरन्तरम् । संत्यज्य विषयान् सर्वान् मनामृर्च्छा सुखप्रदा । त्रात्मनि मनसा थागादानन्दा जायते भ्रुवम् ॥ ८३॥

7.-MÛRCHHÂ.

83. Having performed Kumbhaka with comfort, let him withdraw the mind from all objects and fix it in the space between the two eyebrows. This causes fainting of the mind, and gives happiness. For, by thus joining the Manas with the Âtmâ, the bliss of Yoga is certainly obtained.

#### अध केवलीकुस्मकः । हंकारेण बहिर्याति सःकारेण विशेत् पुनः । षट्शतानि दिवारात्रौ सहस्राण्येकविंशतिः । अजपां नाम गायत्रौं जीवा जपति सर्वदा ॥ ८४ ॥

8.—KEVALÎ.

84. The breath of every person in entering makes the sound of "sah" and in coming out, that of "ham." These two sounds make **RISEH** (so'ham "I am That") or **EX:** (hamsa "The Great Swan"). Throughout a day and a night there are twenty-one thousand and six hundred such respirations, (that is, 15 respirations per minute). Every living being (Jîva) perfoms this japa unconsciously, but constantly. This is called Ajapâ gâyatrî.

मूलाघारे यथा हंसस्तथा हि हृदि पङ्कते । तथा नासापुटद्वन्द्वे त्रिभिहंससमागमः॥ ८५॥

85. This Ajapâ japa is performed in three places, i.e., in the Mûladhâra (the space between anus and membranum virile), in the Anâhat lotus (heart) and in the Âjñya lotus (the space where the two nostrils join).

षण्यावत्यङ्गुळीमानं शरीरं कर्मरूपकम । देहाद्बिहगता वायुः स्वभावाद् द्वादशाङ्गुळिः ॥ ८६ ॥ गायने वाडशाङ्गुळ्यो भाजने चिंशतिस्तथा । चतुर्विशाङ्गुळिः पन्थे निद्रायां त्रिशादङ्गुळिः । मैथुने षट्त्रिशाङ्गुकः व्यायामे च तताधिकम् ॥ ८७ ॥

86—87. This body of Vâyu is ninety-six digits length (i.e., six feet) as a standard. The ordinary length of the air-current when expired is twelve digits (nine inches); in singing, its length becomes sixteen digits (one foot); in eating, it is twenty digits (15 inches); in walking, it is twenty-four digits (18 inches); in sleep, it is thirty digits (27½ inches); in copulation, it is thirty-six digits (27 inches), and in taking physical exercise, it is more than that.

# स्वभावेऽस्य गतेन्यू ने परमायुः प्रवर्धते । ग्रायुःक्षये।ऽधिके प्रोक्तो माहते चान्तराहते ॥ ८८॥

88. By decreasing the natural length of the expired current from nine inches to less and less, there takes place increase of life; and by increasing the current, there is decrease of life.

तसात् प्राणे स्थिते देहे मरणं नैव जायते । वायुना घटसम्बन्धे भवेत् केवलकुम्भकम् ॥ ८९॥

89. So long as breath remains in the body there is no death. When

the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

यावज्जीवं जपेन्मन्त्रमजपासंख्यकेवलम् । अधाषि धृतं संख्याविभ्रमं केवलीकृते॥ ९०॥ अत एव हि कर्तव्यः केवलीकुम्मको नरैः। केवली चाजपासंख्या द्विगुणा च मनोन्मनी॥ ९१॥

90—91. All Jîvas are constantly and unconsciously reciting this Ajapâ Mantra, only for a fixed number of times every day, But a Yogî should recite this consciously and counting the numbers. By doubling the number of Ajapâ (i.e., by 30 respirations per minute), the state of Manonmanî (fixedness of mind) is attained. There are no regular Rechaka and Pûraka in this process. It is only (Kevala) Kumbhaka.

नासाभ्यां वायुमाकृष्य केवलं कुम्भकं चरेत् । एकादिकचतुः षष्टिं घारयेत् प्रथमे दिने ॥ ९२ ॥

92. By inspiring air by both nostrils, let him perform Kevala Kumbhaka. On the first day, let him retain breath from one to sixty-four times.

केवली मष्ट्यां कुर्याद् यामे यामे दिने दिने । अथवा पञ्चधा कुर्याद् यथा तत् कथयामि ते ॥ ९३ ॥ प्रातमध्याह्नसायाह्ने मध्ये रात्रिचतुर्थके । त्रिसन्ध्यमथवा कुर्यात् सममाने दिने दिने ॥ ९४ ॥

93—94. This Kevalî should be performed eight times a day, once in every three hours; or one may do it five times a day, as I shall tell thee. First in the early morning, then at noon, then in the twilight, then at midnight, and then in the fourth quarter of the night. Or one may do it thrice a day, i.e., in the morning, noon and evening.

पञ्चवारं दिने वृद्धिवरिकं च दिने तथा ।
ग्रजपापरिमाणं च यावत् सिद्धिः प्रजायते ॥ ९५ ॥
ग्राणायामं केवलीं चंतदा वदित योगवित् ।
केवली कुम्भके सिद्धे किन्न सिद्धचित्मृतले ॥ ९६ ॥
इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्ययेगगमकरणे प्राणायामप्रयोगा
नाम पञ्चमेापदेशः ।

95—96. So long as success is not obtained in Kevalî, he should increase the length of Ajapâ japa every day, one to five times. He who knows Prâṇâyâma and Kevalî is the real Yogî. What can he not accomplish in this world who has acquired success in Kevali Kumbhaka?

SIXTH LESSON.

षष्ठोपदेशः ।

ग्रथ ध्यानयागः ।

घेरण्रड उवाच-

स्थूळं ज्यातिस्तथा स्क्ष्मं ध्यानस्य त्रिबिधं विदुः । स्थूळं मूर्तिमयं प्रोक्तं ज्यातिस्तेजामयं तथा । स्क्षमं बिन्दुमयं ब्रह्म कुण्डलीपरदेवता ॥ १ ॥

DHYÂNA-YOGA

GHERANDA SAID:—1. The Dhyâna or conten plation is of three sorts: gross, subtle and luminous. When a particular figure, such as one's Guru or Deity is contemplated, it is Sthûla or gross contemplation. When Brahma or Prakriti is contemplated as a mass of light, it is called Jyotis contemplation. When Brahma as a Bindu (point) and Kundali force are contemplated, it is Sûkshma or Subtle contemplation.

अथ स्थूलध्यानम् । स्वकायहृद्ये ध्यायेत् सुधासागरमुत्तमम्। तन्मध्ये रत्नद्वीपं तु सुरत्नवालुकामयम् ॥ २ ॥ चतुर्दिश्च नीपतरुं बहुपुष्पसमन्वितम् । नीपापवनसंकुलैवेंष्ठितं परिखा इव ॥ ३॥ मालतीमछिकाजातीकेशरैश्चम्पकैस्तथा । पारिजातैः स्थलपद्मैर्गन्धामादितदिङ्मुखैः ॥ ४ ॥ तनमध्ये संस्मरेद्योगी कल्पवृक्षं मनाहरम् । चतुःशाखाचतुर्वेदं नित्यपुष्पफलान्वितम् ॥ ५ ॥ भ्रमराः केकिलास्तत्र गुञ्जन्ति निगदन्ति च। ध्यायेत्तत्र स्थिरो भृत्वा महामाणिक्यमण्डपम् ॥ ६ ॥ तन्मध्ये तु स्मरेद्योगी पर्यङ्कं सुमनाहरम् । तत्रेष्टदेवतां ध्यायेत्यद्धचानं गुरुभाषितम् ॥ ७॥ यस्य देवस्य यद्रपं यथा भूषणवाहनम् । तद्रूपं ध्यायते नित्यं स्थूलध्यानमिदं विदुः ॥ ८॥ 1.—STHÛLA DHYÂNA.

2-8. (Having closed the eyes), let him contemplate that there is a sea of nectar in his heart: that in the midst of that sea there is an island of precious stones, the very sand of which is pulverised diamonds and rubies. That on all sides of it, there are Kadamba trees, laden with sweet flowers; that, next to these trees, like a rampart, there is a row of flowering

trees, such as mâlati, mallikâ, jâtî, kesara, champaka, pârijâta and padmas, and that the fragrance of these flowers is spread all round, in every quarter. In the middle of this garden, let the Yogî imagine that there stands a beautiful Kalpa tree, haying four branches, representing the four Vedas, and that it is full of flowers and fruits. Insects are humming there and cuckoos singing. Beneath that tree, let him imagine a rich platform of precious gems, and on that a costly throne inlaid with jewels, and that on that throne sits his particular Deity, as taught to him by his Guru. Let him contemplate on the appropriate form, ornaments and vehicle of that Deity. The constant contemplation of such a form is Sthûla Dhyâna.

#### प्रकारान्तरम् ।

सहस्रारे महापद्मे किर्णिकायां विचिन्तयेत् । विलयसहितं पद्मं द्वादशैर्दलसंयुतम् ॥ ९ ॥ युक्लवर्णे महातेजा द्वादशैर्वीजभाषितम् हसक्षममलवर्युं इसक्फ्रं यथाक्रमम् ॥ १० ॥ तन्मध्ये किर्णिकायां तु अकथादि रेक्वात्रयम् । हलक्षकोणसंयुक्तं प्रणवं तत्र वर्तते ॥ ११ ॥

#### ANOTHER PROCESS.

9—11. Let the Yogi imagine that in the pericarp of the great thousand-petalled Lotus (Brain) there is a smaller lotus having twelve petals. Its colour is white, highly luminous, having twelve bija letters, named इ, स, स, स, स, स, स, स, स, सं, प्रें, (ha sa ksha ma la va ra yum ha sa kha phrem). In the pericarp of this smaller lotus there are three lines forming a triangle अ, क, थ (a ka tha): having three angles called इ, स, द (ha la ksha): and in the middle of this triangle, there is the Praṇava आस् I Om.

#### नादबिंदुमयं पीठं ध्यायेत्तत्र मने।हरम् । तत्रोपरि हंसयुग्मं पादुका तत्र वर्तते ॥ १२ ॥

12. Then let him contemplate that in that there is a beautiful seat having Nâda and Bindu. On that seat there are two swans, and a pair of wooden sandals or shoes.

ध्वायेत्तत्र गुढं देवं द्विभुजं च त्रिलाचनम् । इवेताम्बरधरं देवं शुक्कगन्धानुलेपनम् ॥ १३ ॥ शुक्कपुष्पमयं माल्यं रक्तराक्तिसमन्वितम् । पवंविधगुरुध्यानात् स्थूलध्यानं प्रसिध्यति ॥ १४ ॥

13-14. There let him contemplate his Guru Deva, having two arms and two eyes, and dressed in pure white, anointed with white sandal-paste,

wearing garlands of white flowers; to the left of whom stands Sakti of blood-red colour. By thus contemplating the Guru, the Sthûla Dhyâna is attained.

ग्रथं ज्योतिध्यानम् । घेरण्ड—उवाच कथितं स्थूलध्यानं तु तैजोध्यानं शृणुष्व मे । यद्ध्यानेन योगसिद्धिरात्मप्रत्यक्षमेव च ॥ १५ ॥

Gheranda said:—15. I have told thee the Sthûla Dhyâna; listen now to the contemplation of Light, by which the Yogî attains success and sees his Self.

मूलाघारे कुण्डलिनी भुजगाकारकपिणी । जीवात्मा तिष्ठति तत्र प्रदीपकलिकाकृतिः । ध्यायेत्ते जामयं ृंब्रह्म तैजेाध्यानं प्रात्परम् ॥ १६ ॥

16. In the Mûlâdhâra is kuṇdalinî, having the form of a serpent. The Jivâtmâ is there like the flame of a lamp. Contemplate on this flame as the Luminous Brahma. This is the Tejo Dhyâna or Jyotir Dhyâna.

#### प्रकारान्तरम् । भ्रुवार्भभ्ये मनेश्वे च यत्ते जः प्रणवात्मकम् । ध्यायेत् ज्वाळावतीयुक्तं तेजोध्यानं तदेव हि ॥ १७॥ ANOTHER PROCESS.

17. In the middle of the two eye-brows, above the Manas, there is a Light consisting of Om. Let him contemplate on this flame. This is another method of contemplation of Light.

ग्रथ स्क्ष्मध्यानम् । घरण्ड उवाच— तेजोध्यानं श्रु तंचग्ड स्कष्मध्यानं शृगुष्व मे । बहुभाग्यवशाद् यस्य कुग्डली जाप्रती भवेत् ॥ १८ ॥ ग्रात्मना सहयोगेन नेत्ररन्ध्राद्विनिर्गता । विहरेद् राजमार्गे च चञ्चलत्वान्न दृश्यते ॥ १९ ॥

3.—SÛKSHMA DHYÂNA.

Gheranda said:—18—19. O Chanda! thou hast heard the Tejo Dhyâna, listen now to the Sûkshma Dhyâna. When by a great good fortune, the kundalî is awakened, it joins with the Âtmâ and leaves the body through the portals of the two eyes; and enjoys itself by walking in the royal road (Astral Light). It cannot be seen on account of its subtleness and great changeability.

#### शास्मवीमुद्रया योगी ध्यानये।गेन सिध्यति । स्क्ष्मध्यानमिदं गाप्यं देवानामपि दुर्लभम् ॥ २० ॥

20. The Yogî, however, attains this success by performing Sâmbhavî Mudrâ, *i.e.*, by gazing fixedly at space without winking. (Then he will see his Sûkshma Śarîra). This is called Sûkshma Dhyâna, difficult to be attained even by the Devas, as it is a great mystery.

#### स्थूळध्यानाच्छतगुणं तेजाध्यानं प्रचक्षते । तेजाध्यानाञ्चक्षगुणं सुक्षमध्यानं परात्परम् ॥ २१ ॥

21. The contemplation of Light is a hundred times superior to contemplation of Form; and a hundred thousand times superior to Tejo Dhyâna is the contemplation of the Sûkshma.

#### इति ते कथितं चण्ड ध्यानयागं सुदुर्लभम् । ग्रातमा साक्षाद् भवेद् यस्मात्तस्माद्द्यानं विशिष्यते ॥ २२ ॥ इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगे सप्तमसाधने ध्यानयोगो नाम षष्ठोपदेशः

22. O Chanda! thus have I told thee the Dhyâna Yoga—a most precious knowledge; for, by it, there is direct perception of the Self. Hence Dhyâna is belauded.

SEVENTH LESSON.

सप्तमोपदेश । अथ समाधियोगः । घेरग्ड उवाच— समाधिश्च परो योगो बहुभाग्येन लभ्यते । गुरोः कृपांप्रसादेन प्राप्यते गुरुभक्तितः ॥ १॥

SAMADHI YOGA.

Gheranda said:—1. The Samâdhi is a great Yoga; it is acquired by great good fortune. It is obtained through the grace and kindness of the Guru, and by intense devotion to him.

विद्याप्रतीतिः स्वगुरुप्रतीतिरात्मप्रतीतिर्मनसः प्रवेषः । दिने दिने यस्य भवेत् स योगी सुशोभनाभ्यासमुपैति सद्यः ॥ २॥

2. That Yogî quickly attains this most beautiful practice of Samâdhi, who has confidence (or faith) in knowledge, faith in his own Guru, faith in his own Self; and whose mind (manas) awakens to intelligence from day to day.

घटाद्भिन्नं मनः कृत्वा पेक्यं कुर्यात् परात्मनि । समाधिं तं विजानीयान्मुक्तसंख्री दशादिभिः ॥ ३॥

3. Separate the Manas from the body, and unite it with the Paramâtmâ. This is known as Samâdhi or Mukti from all states of consciousness.

ग्रहं ब्रह्म न चान्ये।ऽसि ब्रह्मैवाहं न शेकभाक् । सचिदानन्द्रक्षेगेऽहं नित्यमुक्तः स्वभाववान् ॥ ४ ॥

4. I am Brahma, I am nothing else, the Brahma is certainly I, I am not participator of sorrow, I am Existence, Intelligence and Bliss; always free, of one essence.

शास्मया चैव खेचर्या भ्रामर्या योनिमुद्रया । ध्यानं नादं रसानन्दं लयसिद्धिश्चतुर्विधा ॥ ५॥ पञ्चधा भक्तियोगेन मनामूच्छा च षड्विधा । षड्विधाऽयं,राजयोगः प्रत्येकमवधारयेत् ॥ ६॥

5—6. The Samâdhi is four-fold, i.e., Dhyâna-Samâdhi, Nâda-Samâdhi, Rasânanda Samâdhi, and Laya-Samâdhi: respectively accomplished by Sambhavî Mudrâ, Khecharî Mudrâ, Bhrâmarî Mudrâ and Yoni-Mudrâ. The Bhakti-Yoga Samâdhi is fifth, and Râja-Yoga Samâdhi, attained through Mano-Mûrchhâ Kumbhaka, is the sixth form of Samâdhi.

#### त्रथ ध्यानयागसमाधिः । शास्मवीं मुद्रिकां कृत्वा ग्रात्मप्रत्यक्षमानयेत् । बिन्दुब्रह्ममयं हृष्ट्वा मनस्तत्र नियाजयेत् ॥ ७ ॥

1,—DHYÂNA-YOGA SAMÂDHI.

7. Performing the Sâmbhavî Mudrâ perceive the Âtmâ. Having seen once the Brahma in a Bindu (point of light), fix the mind in that point.

खमध्ये कुरु चात्मानं ग्रात्ममध्ये च खं कुरु। ग्रात्मानं खमयं हृष्टा न किञ्चिद्पि बाघते । सदानन्दमया भूत्वा समाधिस्था भवेन्नरः॥८॥

8. Bring the Âtmâ in Kha (Ether), bring the Kha (Ether or Space) in the Âtmâ. Thus seeing the Âtmâ full of Kha (Space or Brahma), nothing will obstruct him. Being full of perpetual bliss, the man enters Samâdhi (Trance or Ecstasy).

ग्रथ नादयागसमाधिः । साधनात्खेचरीमुद्रा रसनै। व्यंता यदा । तदा समाधिसिद्धिः स्याद्धित्वा साधारणिक्रयाम् ॥ ९॥

2.—NÂDA-YOGA SAMÂDHI.

9. Turn the tongue upwards, closing the wind-passages, by performing the Khecharî Mudrâ; by so doing, Samâdhi (trance asphyxiation) will be induced; there is no necessity of performing anything else.

ग्रथ रसनानन्द्यागसमाधिः। ग्रानळं मन्द्वेगेन भ्रामरीकुम्भकं चरेत्। मन्दं मन्दं रेचयेद्वायुं भृङ्गनादं तता भवेत्॥ १०॥ ग्रान्तःस्थं भ्रमरीनादं श्रुत्वा तत्र मना नयेत्। समाधिजायते तत्र ग्रानन्दः सोऽहमित्यतः॥ ११॥

3.—RASÂNANDA YOGA SAMÂDHI.

10—11. Let him perform the Bhrâmarî Kumbhaka, drawing in the air slowly: expel the air slowly and slowly, with a buzzing sound like that of beetle. Let him carry the Manas and place it in the centre of this sound of humming beetle. By so doing, there will be Samâdhi and by this, knowledge of 'so' 'ham' (I am That) arises, and a great happiness takes place.

ग्रथ लयसिडियागसमाधिः। यानिमुद्रां समासाद्य स्वयं शक्तिमया भवेत्। सुश्ङ्गारसेनैव विहरेत परमासनि॥१२॥

# ग्रानन्दमयः संभूत्वा ऐक्यं ब्रह्मािण सम्भवेत् । ग्रहं ब्रह्मोति चाद्रैतं समाधिस्तेन जायते ॥१३॥

4.—LAYA-SIDDHI YOGA SAMÂDHI.

12—13. Perform the Yonî-Mudrâ, and let him imagine that he is Sâkti, and Paramâtma is Purusha; and that both have been united in one. By this he becomes full of bliss, and realises Aham Brahma, 'I am Brahma.' This conduces to Advaita Samâdhi.

ग्रथ भक्तिये।गसमाधिः । स्वकीयहृद्ये ध्यायेदिष्टदेवस्वक्षपकम् । चिन्तयेद् भक्तिये।गेन परमाह्णादपूर्वकम् ॥ १४ ॥ ग्रानन्दाश्च पुलकेन दशाभावः प्रजायते । समाधिः सम्भवेत्तेन सम्भवेच मनान्मनी ॥ १५ ॥

5.—BHAKTI YOGA SAMÂDHI.

14—15. Let him contemplate within his heart his special Diety; let him be full of ecstasy by such contemplation, let him shed tears of happiness, and by so doing he will become entranced. This leads to Samâdhi and Manon-manî.

अथ राजयोगसमाधिः न मनेामुच्छी समासाद्य मन ग्रात्मनि योजयेत् । परात्मनः समायोगात् समाधि समवाप्नुयात् ॥ १६ ॥

6.—RÂJA-YOGA SAMÂDHI.

16. Performing Manomûrchhâ Kumbhaka, unite the Manas with the Âtmâ. By this Union is obtained Râja-Yoga Samâdhi.

त्रथ समाधियागमाहात्म्यम् । इति ते कथितश्चण्ड समाधिमुक्तिलक्षणम् । राजयागसमाधिः स्यादेकात्मन्येव साधनम् । उन्मनी सहजावस्था सर्वे चैकात्मवाचकाः ॥ १७॥

7.—PRAISE OF SAMÂDHI.

17. O Chanda! thus have I told thee about Samâdhi which leads to emancipation. Râja-Yoga Samâdhi, Unmanî, Sahajâvasthâ are all synonyms, and mean the Union of Manas with Âtmâ.

जले विष्णुः थले विष्णुर्विष्णुः पर्वतमस्तके । ज्वालामालाकुले विष्णुः सर्वं विष्णुमयं जगत् ॥ १८ ॥

18. Vishņu is in water, Vishņu is in earth, Vishņu is on the peak of the mountain; Vishņu is in the midst of Volcanic fires and flames: the whole Universe is full of Vishņu.

#### भूचराः खेचराश्चामी यावन्ता जीवजन्तवः। दृक्षगुल्मलतावल्लोतृणाद्या वारि पर्वताः। सर्वं ब्रह्म विजानीयात् सर्वं पदयति चात्मनि ॥ १९॥

19. All those that walk on land or move in the air, all living and animate creation, trees, shrubs, roots, creepers and grass, &c., oceans and mountains—all, know ye, to be Brahma. See them all in Âtmâ.

# ग्रात्मा घटस्यचैतन्यमद्वैतं शाश्वतं परम् । घटाद्विभिन्नते ज्ञात्वा वीतरागं विवासनम् ॥ २० ॥

20. The Âtmâ confined in the body is Chaitanya or Consciousness, it is without a second, the Eternal, the Highest; knowing it separate from body, let him be free from desires and passions.

पवं मिथः समाधिः स्यात् सर्वसङ्कल्पवर्जितः । \* स्वदेहे पुत्रदारादिबान्धवेषु धनादिषु । सर्वेषु निर्ममा भूत्वा समाधिं समवामुयात् ॥ २१ ॥

21. Thus is Samâdhi obtained, free from all desires. Free from attachment to his own body, to son, wife, friends, kinsmen, or riches; being free from all, let him obtain fully the Samâdhi.

# तस्वं लयामृतं गाैप्यं शिवोक्तं विविधानि च । तेषां संक्षेपमादाय कथितं मुक्तिलक्षणम् ॥ २२ ॥

22. Siva has revealed many Tattvas, such as Laya Amrita, &c.; of them, I have told thee an abstract, leading to emancipation.

# इति ते कथितश्चगड समाधिर्दुर्छभः परः। यं ज्ञात्वा न पुनर्जन्म जायते भूमिमण्डले॥ २३॥

23. O Chanda! thus have I told thee of Samadhi, difficult of attainment. By knowing this, there is no rebirth in this Sphere.

इति श्रोघेरण्डसंहितायां घेरण्डच ह्यसंवादे घटस्ययेगसाधने येगमस्य सप्तसारे समाधियोगो नाम सप्तमोपदेशः समाप्तः।